RELIGION AND PSYCHIATRY

by Harry Silverstone

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by HARRY SILVERSTONE

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This volume is dedicated to the memory
of a wonderful Mother in Israel.

RACHEL (RAY) COHEN

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1 Science and Religion

Thoughout the ages of history religion waged a fierce battle against science, but finally made its peace. This peace was made by religion — sometimes joyously, sometimes unwillingly — so that we should be able to achieve the beginnings of the good life upon this earth. I firmly believe that now religion must make its peace with the most modern science, psychology, psychiatry, and psychoanalysis, if religion is to fulfill its goal— a good life for man upon the earth.

What is the difference between science and religion, in method and purpose?

Science deals only with matters of fact, trying to discover the actual order of events. It is a system of knowledge. Religion, on the other hand, is interested in and deals with values.

Science studies, searches, and investigates phenomena and their relations. Religion adjusts its faith to the invisible reality.

Science deals with the mechanism of the world, but religion asks for its meaning.

Science bestows its attention on the here and now, and endeavors to learn the cause and then rectify the numerous and glaring disorders of this life. Religion too often does little to lessen all the ills and sorrows of our present life, but tells us instead to wait for a life to come, where all will be put right. Its main thesis is salvation — saving the soul for the world to come.

The scientific instinct and the religious instinct are both indispensable to our nature. They therefore cannot oppose each other; in fact, they must join hands. The scientific spirit is needed in religion, and the religious spirit is needed in science. The passions of both science and religion are for truth. If we make an honest and truthful study of the religious and scientific views of the world, we will find that both, when rightly regarded, converge upon the same great end.

Man was endowed by his creator with two eyes. Usually, he makes simultaneous use of both of them, thus giving himself a well-rounded view of the world about him. When he desires to take a close and searching look, however, man closes one of his two eyes in order to use the other one exclusively and to better advantage.

A Jewish philosopher of the eleventh century, Bahya Ibn Pakuda, understood well that man needs two eyes to appreciate the true dimensions of life. One of his ten rules for the conduct of life was:

"He ought to know the Torah (Bible) and Reason; how to read in the book of the Law of God as well as to ascertain the wisdom of both reason and religious tradition in order to derive therefrom the conditions of humility and the occasions of its application."

Many scientists, when referring to the mysteries of the universe, its vast forces, its origins, and its rationality and harmony, tend to avoid using the word God. Yet Einstein, who has been called an atheist, has no such inhibitions. "My religion," he says, "consists of a humble admiration of the illimitable superior spirit who reveals himself in the slight details we are able to perceive with our frail and feeble minds. That deeply emotional conviction of a presence of a superior reasoning power which is revealed in the incomprehensible universe forms my idea of God."

We find the Psalmist expressing the same thought. "When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained, what is man that thou art mindful of him, and the son of man that thou visitest him?" (Psalm 8).

It seems the more deeply we study science — the movements of the heavenly constellations and the worlds which are suspended in the air and proceed with such astounding regularity — the more we stand in amazement at the all-pervasive power of the Creator. As the prophet Isaiah says, "Lift up your eyes unto the heavens and say who hath created them all." Job exclaims, "Which doeth great things and unsearchable, marvelous things without number." (Job 5:9).

We find these words re-echoing in those of Einstein when he says: "The most beautiful and most profound emotion we

can experience is the sensation of the mystical. It is the sower of all true science. He to whom this emotion is a stranger, who can no longer wonder and stand rapt in awe is as good as dead. To know that what is impenetrable to us really exists, manifesting itself as the highest wisdom and the most radiant beauty which our dull faculties can comprehend only in their most primitive forms — this knowledge, this feeling is at the center of true righteousness." If we contemplate the colossal forms and powers of nature in submissive admiration without at the same time ascribing them to their Creator, it is as if we were admiring a remarkable and ingeniously conceived machine, without any admiration or appreciation for the inventor himself.

The more you search and explore into the mysteries of the universe, the more scientific findings and discoveries you make, the closer you draw to the inventor — the Creator of this great Universe of order.

There are many scientists, unlike Einstein, who maintain that they must deny the existence of a Creator, because this does not enter within the perimeter of their understanding. Their mental limitations deter them. Their "non-knowledge," however, does not prove anything since the existence of the whole universe is a standing argument on the other side. Let us suppose these very same scientists had never experienced the priceless gift of sight. Would they have understood the existence or necessity of the planetary system, the higher constellations, all those luminous bodies hanging in space in the universe? Would they have fathomed the existence of a heaven and earth? Would they have believed such phenomena possible?

Again, we find cosmologists and geologists trying to establish the material form from which the universe was created, by pointing to the diverse forms of existence and how they blend harmoniously into an apparently fitting whole. From the harmony of the parts, they reason the formation of the whole. But there is one fundamental fallacy in their thinking. Their whole process of reasoning is based on the standards of nature in earlier times.

Maimonides, the great philosopher, called attention to that error. He writes: "One might as well await that a child at birth should bear the same appearance as before its existence, did

it possess limbs and members and powers of speech, sight and all the other functions going to make up the existence of a completed human being before it was created?" (Maimonides, *Guide of the Perplexed.* 17.2).

But the scientists and philosophers, despite their great knowledge and powers of reasoning, must stop at the great mystery and riddle of "origin," for they cannot judge from that which they see complete, before their eyes, to that which existed formerly. From effect to "cause," they cannot argue backwards or to eternity. Thus, they must acknowledge a Creator of the Universe, a fount of all wisdom. It, therefore, seems that all roads lead to God! For the all-powerful has created all in such a manner that we are not only unable to imitate his work, but even to understand it fully.

EVOLUTION AND RELIGION

When we speak of the doctrine of evolution and mean briefly, "development by means of forces in nature," a pressing question presents itself. Can religion and evolution be reconciled?

The replies to the question are varied. Some believe that evolution is the new light in which the mysteries of revelation can become plain, and through integrating both philosophy and science in a new plan, conceptions like immortality, resurrection, and pardon will become demonstrable.

A far larger number do not go beyond an attempt to show that evolution is consistent with revealed religion. If, it is thought, divine interpositions are granted to have taken place here and there, as in the creation of man, — humanizing the animal — the theory of evolution may be accepted without difficulty. But those who do not believe in the Bible, and who, in general, consider theology a fabric which fanatics and dreamers have devised, must be expected to carry out their plan of evolution to a logical end. To them it is of no value whatsoever if their explanation is to be made subservient to moral considerations, to be modified by the demands of religion. They therefore, counsel a scheme of science which is clearly at war with the Bible. Accordingly, their conceptions make the deterioration of men a general fact, and the fall of man appears an absolute absurdity.

There are, however, not a few who attempt to reconcile evolution with religion. And as they cannot bring evolution into line with the Bible, they bring the Bible into accord with evolution. They claim that through their reinterpretations religion is still untouched, though the Bible is badly disfigured. These people, of course, have greatly modified their ideas of redemption and have renounced entirely the doctrine of inspiration.

I believe that the name of Herbert Spencer has a great deal of authority among the evolutionists. He admits that man has an intuition of truth, truth which is recognized as true as soon as it is understood. It is conceded that for the individual there are truths of intuition, both moral and mathematical, regardless what origin soever the intuition may have had. In the old dispute concerning whether the intuitions of mind could be accounted for and explained by custom and association, the old answer was yes. According to Herbert Spencer, the truth is intuitively known "a priori" to the individual, but "a posteriori" to the race. He believes that if you consider the individual alone, you find that he has faculties of moral intuition and forms of thought which have no perceived basis in individual experience, and which are apparently quite independent of experience. But if you widen the meaning of association and custom to include whole history of life, as in regard to the race, these can account for all the beliefs of man, the fundamental as well as the less fundamental.

In his whole system of evolution, we cannot see how Spencer accounts for the facts of our moral consciousness. He supplies no guidance to moral conduct, for the ethics of evolution misrepresent the facts of moral consciousness and fail to afford guidance to man.

Again, we find that one of the earliest theories stated that the world had created itself out of decillions of invisible atoms. According to this theory, everything is composed of indivisible atoms, each possessing the faculty of motion. They become attached to each other, combine and form compound substances. It was held that this is how the earth came into being; that the stars and planets are small fragments which became dry and broke off. Ether, itself insubstantial and invisible, is made of infinitesimal particles. Billions and billions of these ether

particles are combined together and form one atom. This "atom" is itself so minute that it is invisible even through a microscope. The word itself, coming from the Greek, signifies the "indivisible" being.

Space itself is full of atoms. The smallest conceivable fraction of air is divisible into different components such as hydrogen, oxygen, and nitrogen; and yet untold decillions of atoms are present therein. It is maintained then, that the universe has constructed itself from these atoms.

But the great questions to this theory are: From where do these "atoms" proceed? Can anyone explain how they formed themselves out of nothing? Again, we know that substances usually possess no more than one outstanding property; how, then, do these miraculous atoms possess powers of gravitation, attraction, propulsion, repulsion, cohesion, and growth; how do they fluctuate between possessing the properties of fire and then, later, those of water? How did these atoms vary themselves simultaneously into light-giving sections, darkness, minerals, metals, vegetation? From where did they acquire forms, taste, color; from where did they receive all the forces and properties known to man if they were merely mute, irresponsible atoms?

We must admit that these questions are very difficult to answer. Can anyone truly know the secrets and habits of existence before the creation of the world? Can man regard the most insignificant tree in the world and explain with any degree of accuracy where, a hundred years before it grew, its elements were situated, and what appearance it bore? Can he then describe how the entire endless, incalculable, and immeasurable universe appeared? It would be very interesting to know from where the "quadrillions of quadrillions of years" so freely used by scientists in disputation are derived, from where they actually obtain such wonderful lapses of time to account for "slow evolution."

I believe we could ask the same questions Job did. "Where wast thou when I laid the foundations of the earth? Declare, if thou hast understanding. Who hath laid the measures thereof, if thou knowest? Or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? Or who laid the corner stone thereof?" (Job 38:2-4-6).

Turning to our first question, "Can religion and evolution be reconciled," the answer could be "yes" if only we will add that there must have been a "designer" of evolution. The works of the heavens and earth with their thousands of functions and resources and intentions and means of operating cannot be without a master mind who has created them. The laws and conditions incidental to the existence of every power and being cannot have been derived from other than a giver of these laws. The thoughts of the human mind, the search, discovery, and expression of facts and laws in the moral and physical universe, the final truths and realities cannot but spring from an original and first "Thinker." Yes, a reconciliation can be made, but with the admission of a Divine source.

No individual is actually in a position to conceive the innumerable instances of wonder and wisdom that the world has to show. The sages of old have beautifully expressed that thought: "If all the seas of the world were ink, and all the people of all generations writers, one would yet not be in a position to reckon out the marvelous works and the loving, special providence and sagacity that exists in the Universe." All these marvelous and wonderful works could not have happened by mere accident or created themselves. We therefore conclude that there must be a Designer, a primary Cause, a Thinker, a Creator.

NATURE AND RELIGION

There are some people today who claim that they find nature so perfect in all her processes and laws, so self sufficient that they do not need to believe in any other power. For them, there is absolutely no need of a God.

I would like to ask them, is not the very perfectness of nature an argument *for* God rather than against Him?

Is it not natural to imagine that if there is a perfect outward world, it proceeded from the design of a perfect mind, that the visible order was the creation and the representative of an order that is invisible but whose home is the mind of God? When we see the perfectness of nature, the fulfillment of her functions day in and day out — and seemingly without any exterior power — can we not believe that the Creator has

planned it so perfectly that He does not need to interfere with the working of His universe?

A good inventor is one who constructs a machine so perfectly that it will work by itself whenever the motive power is supplied, not a machine that needs to be attended to continually. Would you therefore conclude that since a machine will perform its work in its maker's absence that it had no maker, or that one needing daily attention and adjustment gives the real evidence of constructive power?

Among primitive peoples we find a systematized polytheism arising out of mere superstition. When men have lost or are losing the conception of religion or the knowledge of the true God, and are not enlightened by the teachings and principles of causation which spring from science, they are naturally affected by a superstitious fear of nature's powers, whether apparently injurious or beneficial to them. There evolves a worship of natural objects, or of spirits supposed to haunt or to be connected with them, and that is why we find that the sun, the moon, the volcano, the thunder-storm, the tornado and the great river, become gods or symbols of gods. This, in turn, may develop into idolatries of animals or of deified men.

This polytheism, however, is subversive to all true religious goals and places man below the level of things and forces of which he was intended to be the master; while, at the same time, it shuts out from him the knowledge of the true Creator and the higher ends of his own being.

The belief in one God is not only in contradistinction to polytheism but much more so to pantheism. In monotheism we find imbedded the highest ethics; in pantheism, a system of ethics is impossible. In fact, pantheism is the *interment* of all ethics because it claims that God and nature are one. God, accordingly, is not free because He is dispossessed of all personality; and not only is God not a free agent, but He is not good either. For nature, operating only according to the law of causation and being rational, has no message for man. If nature has no message for man, then God has no message for man. At certain times we find nature to be very cruel, and if God and nature are one, then God too must be a cruel God.

Those people who observed nature and became interested in its rhythm took nature as a starting point. From there they

evolved the oneness of the cosmos – which included God – and thus gave birth to pantheism. But those who took their starting point from the realm of men recognized the oneness of *humanity* and thus gave birth to the idea of monotheism, the belief in one God who is the Creator of all living things.

In the beginning of Genesis, we find the great Hebrew law-giver seizing the whole material of heathen idolatry, whether in the heavens or in the earth, and bringing it within the compass of his monotheistic theology. This testimony to the unity of nature pervades the whole of the Bible. With this great achievement, he placed man on the throne of creation, made him master under God, and laid beneath his feet all the created things which foolish, ignorant, and blinded people worship. We can fully appreciate the Bible's courageous stand in favor of unity when in the first chapter in Genesis, and before the fall of man, it strongly asserts that the darkness and the light, the water and the land, the great sea monsters and the harmless cattle, are alike the workmanship of the same Creator's hand.

This oneness of God, this vindication of God and man from the debasing slavery of superstition is a vast achievement of revelation; and when we consider the tendency even of cultured men to fall into fetishism or pantheism, we cannot be too grateful for this liberation achieved by the Bible for all who will believe in it as a revelation from God. No other course was conformable with a monotheistic religion and this alone could fully save man from the degraded superstition which bows before the capricious unknown.

We find that religion and the Bible are at one with science in affirming the constancy of natural law, and the uniformity of nature under natural law expresses the will of the unchangeable Creator. If the Creator is perfect, His action must be uniform.

I believe that as knowledge widens, true religion will become more and more a ruling principle in human history, and man will see in the whole of nature one consistent testimony to the Creator of the Universe.

FAITH AND RELIGION

Life without faith is a sad perplexity. For we cannot begin to understand life if we do not have faith. We cannot find out

why we are here nor whence we came. We may see some cause, but no full reason or end; a cause is not a reason. Each individual is lost in the world if he remains alone without faith, without guidance, without light. In such a state, he must continually wander in perplexity. His only alternative is to have faith and trust in the Creator to show him the way. With such faith, the most painful features of life — its mystery, its vanity, its burden and disappointment, its finiteness — lose their force. In trusting in a Creator of the Universe, I trust a greater encompassing good; with this faith, I may believe the teachings of true religion — that all in life is shaped for good.

We are repeatedly told, however, that this age in which we live is a faithless age. Many theologians try to prove this point by saying that we have put our faith in psychiatry, psychoanalysis, medicine, science, and art, and have lost faith in religion. This is not true. Faith still throbs in every breast. Our whole being, our entire normal life depend on faith. For all the sciences we mentioned are, after all, the careful, orderly study of the "work" of the Creator as we see it in the world. Religion itself is faith in the "word" of the Creator which comes to our hearts through conscience. The work of God is no less true than that of science, no less sacred than His word, though men may, and often do, misinterpret both.

The Bible is meant to teach us what man may believe concerning God. It is a way of life. It makes no claim to be an authority on the laws of psychology, medicine, physics, chemistry, and biology, nor does it profess to discover and explain the manner in which these laws operate. And since religion is interested in life, in man and his problems, it says to the souls of men: "This do and you will live."

The sciences, on the other hand, are strictly concerned with the structure, operation, and elements of life in this world. Their task is to tell us how things are made, how they work, and how they might help man live a better, happier and more useful life. They say to us, "These are the laws of nature by which your life is conditioned." Science has not driven the Creator out of the universe. In fact, the more deeply the sciences penetrate into the laws of the universe, the more they lead us to a belief in an Intelligent Divinity.

The truth revealed by religion is that the universe is not the product of blind chance, lawless energy, or unreasonable power, but the well-ordered work of intelligence, wisdom, will, and love. The sciences have found the universe to be a manifestation of a coordinating principle, and so they must conclude that there is a definite guiding principle back of everything which leads from chaos to cosmos. The truths discovered by the sciences, therefore, are proofs and illustrations of the sublime conception of religion.

No, this is not a faithless age. We may differ as to the meaning of true faith and true religion, but faith we have; and we know that some form of religion is a necessity for human life. Man must believe in something, and, as Thomas Carlyle so well said, what he believes in is for him the most important single factor. Even the declaration of non-belief in God is the expression of a belief in something else. There is no question that an aimless, unsuccessful life can be converted into a life, definite in purpose and rich in accomplishment, through the acceptance of religion and the building of life around true religious belief.

We do not mean, in speaking of religion, a mere negative, empty profession. For our young people today, who crave activity and who need to be inspired with hope of seeing the results of their action, negative religion is filled with danger. We mean the constructive, positive religion which finds its fruits in service and which brings a blessing day by day. This kind of religion presents a challenge to our youth.

Faith and religion can be established as positive vital forces. With them, religion as "a way of life" will have true meaning for us. We shall realize our divine potentialities; and through living under the inspiration of the ideal, we shall work for the enlightenment and happiness of all children of the Creator of the universe.

2 Psychology and Religion

Psychology is the study of the mind. It tries to go beyond the physical man; it attempts to understand memories and feelings, thoughts and wishes, motives and desires. Man must have been in some measure a psychologist ever since he began life in this planet because there can never have been a time when he did not attempt to understand himself and his fellow beings.

He always asked questions. Why is this man so different from others? Why did this individual act in that peculiar manner? Why did I find myself doing a certain thing, when I really didn't want to do it? These and many more similar questions must have bothered human beings from the very beginning. And insofar as men attempted in various ways to understand and answer these questions they were psychologists. Without ever having heard the word, they were all unknowingly studying psychology. Like other kinds of human questionings, this subject which began as a vague and crude inquiry in the early childhood of the race, slowly took on clearer shape and definitions.

Even as far back as the lifetime of the Greek philosopher, Aristotle, from 384 to 322 B.C., psychology seemed to have been a well-established subject of study. And ever since his time, philosophers have tried to understand the meaning and function of "mind." But modern psychology is only about sixty years old; before that, psychology was the province of the philosophers. These philosophers began the study of psychology by keenly examining the workings of their own minds, and then attempting to formulate the "laws" of mind through their discoveries. And many important and valuable truths were brought to light by this introspective process.

Modern psychology broke away from that elementary method of study, and made use of scientific and experimental methods used in other sciences. Soon, many psychologists came to the

conclusion that the nervous system could be influenced by the mind. They made rapid strides in the study of the unconscious mind, and psycho-analysis came into existence.

Psychology, like religion, has shown us the right road to follow. It points the way toward creating a worthwhile self. This is important for is it not a fact that your "self" nobody can take from you? Other things are always at the mercy of circumstances and time. For example, you can lose your money, you can by separation and death lose your dear ones or your friends, you can lose your fame and glory, — you can lose even your health. But each of us can grow a "self," and there is no unlucky stroke of fate that can take that away from us. That is the one unassailable possession, and we can go on adding to it to the last day of life.

There are three aspects in mental life. The first is "knowing," the second "feeling," and the third "willing." When the psychologists speak of "knowing," they think not only of intellectual knowledge, but also of the possession of knowledge of some fact or action; they stress especially "awareness" and "interest." The fact is that we are as great as our mind, and every interest, awareness, and growth in knowledge means a growth in personality.

When an individual's mind is weak, or when he is unconscious or asleep, he is scarcely aware of what is going on around him; the person who is fully alive and vigilant, on the other hand, is intensely aware of life. The world, however, remains the same. To one it is interesting and fascinating, but to the other it is not. It is not the world that changes — it is the people who differ in their perception of it. We therefore must come to the conclusion that our world is what we make it. Each of us creates a world that is peculiarly his, or her, own. Our "world" is that which our mind perceives. We actually see what we have the power of seeing, and all depends upon the vitality and richness of our mind.

True religion fully agrees with this psychological truth, but adds that mind is everywhere, manifest in all created things and filling all space. Religion teaches that man must realize his mental oneness with everything else, that the one mind of which he is part is not only everywhere present, but is manifestly all-wise and all-powerful. A full realization, com-

prehension, and partaking of this one mind will lead him to "God-consciousness" and "faith."

The second aspect of mental life is "feeling." To live sensibly and wisely we need, of course, knowledge and intelligence; but to live fully we need feeling and emotion. We are creatures not only of intellect, but also of emotion. Therefore, "feeling" can be considered the great driving power of life. There are some who consider "emotion" a weakness; they claim that we should never display our feelings and that the ideal person is one who meets every circumstance and experience with the same calm behavior. There is some truth, no doubt, to the thought that emotional riot is both profitless and unlovely. Emotion out of hand unfits us for sensible and appropriate action. But, in general, to shut off emotion means to shut off the great driving force needed for full and worthwhile living. We find great people whose knowledge and service have greatly benefited the world who have been moved by strong and deep emotion.

The third phase of mental life is "willing." This describes the method the mind uses to select the one of two or more alternative actions it will follow, and the pursuit of that choice. We must first understand clearly that the mind was made to will, and it is quite natural to the mind to be able to will. It seems that only when we are confronted with some weighty and important decision or choice that we begin to think of our "will." But the fact is that we are "willing" every day of our lives, and we continually make decisions, weighing one thing against another. It is, however, so usual and so common that we never think of this as willing at all.

In order to make the will function better and easier, psychologists advise us to follow the first two aspects of mental life: "knowing" and "feeling." If we have exercised the habit of looking clearly upon life, and by calm reasoning deciding upon worthy aims to follow — adding to these aims feeling and emotion — the process of willing will already have become a self-moving and subconscious thing.

There is a very important point which must be taken into consideration in this matter of willing. If, after careful study of all facts, we reach a decision which seems the wisest and best, we should adhere to our choice. We should waste no time

in regret even if we discover that we made a mistake. Dare to make up your mind, and then act on your decision with courage. Like all other faculties, the will is strengthened by exercise.

True religion is in full accord with psychology in this matter of "will." Religion, too, believes that none of us is infallible. For, after all, we can only choose as wisely and as honestly as we can with our "will" and the facts which are at our disposal at the moment we choose. Therefore, it would be very unwise to reproach ourselves if things turn out badly. As long as we have done the best we could, that is all religion can require of us.

GUIDANCE AND RELIGION

Religion and psychiatry aim to give physical, mental, and spiritual guidance to man, and there is no doubt that the present generation is in great need of clear direction. The question, however, is, how far shall guidance go?

Guidance, in one form or another, is taken for granted in the very constitution of society. The whole principle, philosophy, and practice of education is based on the invariable subordination of the pupil to his teacher. We cause our doctrines, our views, our philosophies, to flow continually into these young minds and require them to be accepted without contradiction. Any refusal to receive them is a disobedience, demanding reproof or punishment. The relation of children to their parents is one of "guidance and direction."

A large surface of the grown-up man's life is, in fact, in the same condition as the child. Does not the soldier and the marine give over his mind entirely to his superior officer? We do not sail a ship by the opinion of the sailor, nor do we run a war by the opinion of a soldier. All is executed by the minds of the top men. In government we have the laws and statutes limiting, guiding, and directing the conduct of its citizens. The principle, then, is at work in every field of endeavor.

The great question is, how far shall the principle be carried? We find in many religions that the pious worshipper took the mind and will of the priest and minister as a substitute for his own; in the most essential questions of his internal life, there was complete submission.

There is no doubt that guidance and direction, of a certain kind and up to a certain point, are of great value. There would be no general acceptance if it were not so, and we can indeed clearly see where the good of it lies. Human education all the way through is an affair of the greater minds guiding and directing, leading and inspiring the smaller ones.

We find in domestic life all the training, from the very beginning of the life of the child, is in the hands of its mother. Later as the child learns to walk, the little feet are upheld by the guiding hand of the parent. But, little by little, the guidance becomes less rigorous until at the end the child walks alone. Here we see the training one of restriction and guidance, but always with the prospect in view to an ultimate independence. The guidance and direction are aimed so that the child in the end shall be independent and walk unaided.

The same analogy can be drawn for the training of the mind, spirit, and soul. Religion, psychiatry, and education are all phases of human development. The expanded view sees them all striving for the one goal, all working towards one end, and that is the perfection of the individual. Wherever authority is exerted over others the purpose is that these people may in their turn gain authority – over themselves. The object of their present guidance and direction is to assist them so that they should be able later to walk alone. And if any other purpose or object is pursued, in any field of endeavor whether it be religion, psychiatry, or government, then they have become not the friends of man, but actually the enemies of man.

The greatest degree of disservice we can render to another is to attempt to create him after our image. For the questions will then be asked: Who are you to try to dominate the will of your fellow-man? Who are you who seek to turn this brother of yours from his own proper destiny? Who are you who seek to stifle this soul's voice and make it a mere echo of your own?

Many a time we have heard it said about the dealings of the elders with youth that they were actually able to "break their will." And they say this boastingly and feel happy because of a task well done. But the question arises – What of their own will? Shall someone break that?

It must be stressed that wherever "guidance" is exercised in any field of endeavor, its object and purpose must never be to "break the will," to suppress individuality, but always to develop it to its utmost and highest.

The "will" of man is the most wonderful and most consecrated of all things in this earth; and the highest educational purpose should be to protect its freedom of action, to increase its resources, and to open up to it the way of inner reinforcement. For man begins to show his relationship with the One who created him when, with this single concealed power, he meets the impetuous attack of passion, the cowardly voice of his fears, the menaces of his enemies, and the entreaties of the world with his invincible "I will."

True religion does not seek to dominate our mind or "break our will." It leaves us to our own choice. It gives us guidance and direction but does not rule our actions and conscience. It simply points the true way to the heights; but we walk there alone, of our own choosing. Ministers, priests, and teachers who assail the will of man with spiritual threats or brow-beating are enemies only less to be dreaded than the passions.

The understanding minister, priest, psychiatrist, and psychoanalyst will always do their work by secret instruction. They know that man must be free physically, mentally, and spiritually; and it is only when man's will is entirely free that he can win the battles of life.

True religion, psychiatry, psychoanalysts, and educators will continue to guide, teach, and direct the will with the object and and purpose that man may at the end guide, teach, and direct himself, always breathing heaven's own "freest air."

PSYCHIATRY AND RELIGION

I believe it is possible to effect a creative partnership between psychiatry and religion. Religion, in general, deals mostly with the salvation of the soul and is interested in the next world, and psychiatry deals with man's mind, seeks the cause of illness and disturbance, and strives to eliminate troubles so that man may enjoy his life here in this world. They can, however, join hands when religion begins to deal with life in its totality.

There is no question that psychiatry has done and is doing a great deal to help those emotionally disturbed, those mentally ill. Tremendous advancement has been made in the field of solving man's problems. It has taught him to know what is good and what is bad, what is right and what is wrong, what is valuable and what is trivial, thus moulding his character and enabling him to form wise judgments. In a way, psychiatry leads man on to love of higher things, and so to love of God, in whom lies true perfection. It can put man on the right road. It can tell him how to go about his business of creating a worthwhile self. This pursuit of a worthwhile self can keep life fascinating to the very end.

Freud has shown how significant it is that memories of early childhood are sunk below the level of consciousness. It is significant for this reason: we all begin life craving only ease, comfort and pleasure. Or in Freud's term, our infant mind is dominated by the "pleasure principle." The young child desires only pleasure and safety. And he sees the things of his world, not as they really are, but as he wishes them to be. Only slowly, as the child develops, does another principle come into play — the "reality principle."

As this new principle gains ground, the individual is less governed by the desire for mere comfort and ease, and becomes willing to suffer discomfort and pain, if need be, for the sake of others. He no longer looks at the world through the distorting spectacle of wishes but is able to see things as they really are. Human mental development, therefore, is very much a matter of victory of the reality principle over the pleasure principle.

But — and this is central to Freud's whole psychology — the pleasure principle is never entirely killed, so to speak. It lingers on and rears its head sometimes so that, even as grown men and women, we never completely outgrow the craving for simple pleasure and ease and safety.

The reality principle is, of course, a great factor in mental development. The truly grown-up man or woman, must above all be one who is willing to face reality and to react in terms of reality.

But what is reality? What can psychiatry say about that?

The answer is that psychiatry as such can say nothing about it. It is religion or philosophy which must answer that question. What reality means for you will be decided by your philosophy of life or your religion.

On this question of psychiatry and religion, Dr. Carl Jung, the great Swiss psychoanalyst, relates that, looking back over many years of practice, he realized that he has never been able to cure any patient of serious psychological disorder unless he has been able to induce in that patient "a religious attitude to life."

However, even here we are not entirely free of ambiguities. Not all of religion itself is based upon the "reality principle." To many people, religion is only an "escape mechanism," it gives them a chance to run away from the difficult and hard and unpleasant facts of life. They go to their religion, to their God, simply to be kept safe, to be mollycoddled. When tragedy, disaster, or trouble comes to these people, they childishly complain and ask, "What have I done, that God should let this happen to me?" Such a religion is both psychologically bad and, as a working philosophy, unsound.

We do not intend "religion" to be merely a matter of dogmas, creeds, and articles of faith. A man may recite every syllable of a creed and yet live a life that is entirely irreligious. Religion is greater than any creed, or all of them together.

Religion and psychiatry can agree upon the following fundamentals: that the Creator rules this world and His love rules at the heart of things. That everything has its function and its place within God's purpose. That goodness, truth, and love are not only desirable things here in this world, but that they have their place in an eternal order of things, and will one day be triumphant. That we are here in this world to grow a self or soul, and everything good or ill we can experience may be made to contribute to that supreme purpose. That this life of ours cannot be a selfish one, that each of us is here not simply to seek his (or her) own, but serve and love his fellow-beings, and help build the Kingdom of God upon earth.

If all we have said be "reality," we know where we stand. It is not only that kindness, courage, and love work psychologically. We all want to feel that we are not building our lives upon illusions, although they may be pleasant ones, paying nice

dividends here and now in wellbeing and happiness.

We simply want to feel that psychiatry is connected with the real truth of things, that it corresponds with the reality of life and the universe. So with all that psychiatry has to teach us concerning the way to health, happiness, and fullness of living, there is also a need for a philosophy of life, a religion that squares with our psychology, and which itself leads us into reality. Psychiatry teaches us to seek the real, but it is our religion, our philosophy of life, which decides what is the ultimate reality.

Psychiatry and religion can therefore join hands and come to the following conclusion: That we are here in this world for the growing of a better self or soul, and that this is the meaning and the central purpose of life. Everything we experience in life can be made to serve and minister to that purpose; even the most difficult and hard and desperate things can be enlisted in the process of soul-growing. And the things by which our souls may grow are the great basic virtues — truth, kindness, fidelity, courage, loyalty, fellowship, love, and service.

These things are among the final realities. They are not of value only to us, and they are not just accidents. The universe, too, cares about them, and the Power behind the universe cares about them. And that Power cares for us.

PSYCHOANALYSIS AND RELIGION

Can psychoanalysis and religion walk hand in hand? Can they agree? Psychoanalysis was built on the foundation of the fact that the subjective mind is the storehouse of individual memories, and this science has concluded that the individual never forgets anything. Thoughts that seem to be forgotten are simply laid away in the distant recesses of the subjective mind and, under proper stimulus, may be brought into perception by the objective mind. Psychoanalysis also finds that all unfulfilled desires, wishes, and tendencies that a person has forsaken as impossible of realization, or laid aside as immoral or improper, are still alive, locked up in the subjective mind, with "conscience" acting as the guard. Some of these unfulfilled longings have been so long confined that they have undergone marked changes. Sometimes, however, they escape from their

confinement; and when they do, they are responsible for a great variety of mental and physical ailments.

For instance, the repression and subsequent escape of a forcible tendency to fight may result in a form of mental and physical disturbance called "neurosis." The repression and subsequent escape of great love may result in a nervous breakdown. In fact, the repression of any strong emotion or desire will cause grave consequences, sooner or later.

The psychoanalyst's first function is to learn if there really is a repression. If there is, he will then try to discover the nature of it. Let us take an example. A patient, worried by an obsessive fear of impending disaster, comes to the psychoanalyst. The patient's state of mind is similar to that of the great majority of suicides and is known as "anxiety neurosis." The psychoanalyst will try to find the reason for this particular repression, for it is the repression that causes the trouble to the mind and body, and not the emotion repressed. The analyst will then help him discover the true situation so he can be cured.

Does true religion use the same method? We seek the knowledge and guidance of God. We seek it with mind and heart so that He may give us courage to live aright. We know well that once we feel Him near, His presence will give to us no rest so long as our outlook remains narrow and our lives petty. When man comes to God for repentance, he simply seeks spiritual self-elevation; he feels a call to envisage the higher possibilities of life and to learn how to be ennobled by the consciousness of the nearness of God. Sincere penitence, however, can only be proved by the deed of love. If there was misunderstanding, it must be removed. If there was hatred and violence, these must be triumphed over by love and peace.

True religion, like psychoanalysis, places upon us the responsibility to grow in mentality, for the furtherance of truth depends on our clear judgment. To the truth and its interests, our whole being, with its superior endowments, should be consecrated. The question of religion to us is, what manner of conduct will afford us a sense of inward growth and soulful outreach? What mode of living will give a sense of approach to what is heavenly, and the satisfaction of close accord with it? For, accordingly, none can escape the secret voice of conscience searching and cautioning, penetrating and directing and

pointing the path of betterment. True religion must help men face the future with clean vision, where they can find themselves fully in accord with the Creator and His creation, with their brothers and themselves.

There are two wrong methods of dealing with an evil emotion, desire, or tendency. One of these wrong methods is to give it free rein, and the other is to repress it. The right method of dealing with it is to admit it, face it, and so direct it as to give it constructive value in building a normal and happy life. The sole aim and purpose of psychoanalysis is to help the individual who is suffering from a repression to discover what it is he has repressed, for, happily, such a discovery abates the symptoms, be they mental or physical. The psychoanalysts today stand in the front rank of humanity's benefactors.

Thus, we conclude, that psychoanalysis and religion can work together to guide and help mankind, for the need of "adjustment" is ever present, whether it be in the mental, spiritual, or physical world. Both can work together as true partners, deeply concerned in man's well-being, showing him the right road to mental, spiritual, and physical happiness. God watches over the world, but human minds and human hearts and human hands must be ever ready to reach the heights of human helpfulness.

ANALYTIC PROCEDURE AND RELIGION

There seems at the present time somewhat of a conflict between psychoanalysis and religion. Let us first try to understand just what is psychoanalysis. What benefit does analysis bring?

When a person is being interviewed by an analyst he is instructed to say everything that comes to his mind. This "letting one's mind go" is usually referred to as "free association." He tells the analyst everything that enters his mind, regardless of whether it is foolish or embarrassing, or whether it refers to his attitudes toward the analyst. Often the patient lies on a couch because this affords greater relaxation, and because many tensions are removed he can "let his mind go" with greater freedom. In this supine position, he is more removed from any diversions since his line of vision is restricted. The analyst sits behind him, out of sight, thus giving the patient more freedom

of expression, enabling him to talk more easily about embarrassing and offending thoughts and feelings. The fact that he does not have to look the analyst in the eye makes him feel more at ease.

By the analytic procedure the patient reveals to the analyst valuable and repressed information which he would not do under ordinary circumstances. It is indeed a unique procedure for by it the analysant acquires a certain way of thinking, speaking, and behaving; he is encouraged by the analyst – who plays the role of the indulgent friend – to reveal his repressed thoughts without feeling any shame or embarrassment. Without "free association" these various thoughts and feelings would be excluded for fear of embarrassment and their consequences. The patient finds in the analyst a very good listener as he tells him all about his life history, his troubles, complaints, impulses, reactions, and dreams. Although general uniformity and uninterrupted succession of procedure are very important, the analyst may, for diverse reasons, bring certain subjects to the front and change various aspects of the procedure.

As this analytic procedure progresses the analysant is continually discovering data which he has long forgotten and slowly but gradually uncovering what lies in his unconscious mind. The analyst's important task is to make it easier for him to bring forth these discoveries and to mitigate the connected anxieties. The analyst by his knowledge and technique allays all fears and suspicions and forms a trusted and understanding relationship with the analysant in which the latter feels that he can think, talk, and express his feelings freely.

This role is technically referred to as "transference" and is a very important tool to the psychoanalyst. It requires great care and skill, however, since this is the unfolding of the analysis. A person comes to the psychoanalyst because he has problems. These troubles must be discovered by faith, trust, understanding, and analytical procedure; in fact, the relationship between patient and analyst is fundamentally somewhat that of child to parent. In being psychoanalyzed the patient in a way goes back and becomes a child again. The task then of the psychoanalyst is to bring the patient to a complete understanding and realization of his aspirations, ambitions, and opportunities. The psychoanalyst uses his support to help the

patient to learn the essential truths of life so that he can face reality, and depend upon himself. Gradually the analyst withdraws his once needed support, enabling the patient to find his own security, capabilities, and freedom.

In a sense, religion works in the same manner. Many are able to solve their own problems through religious guidance. The psychoanalyst and clergyman must combine the qualities of a good parent and an understanding teacher; they both have a very important, serious, and solemn duty to perform in order to help the ailing confused human being.

It must be clearly understood that psychoanalysis does not wish to and cannot take the place of religion; religion, likewise, cannot take the place of psychoanalysis. For religion deals with the Infinite and psychoanalysis deals with the finite; psychoanalysis is not concerned with "value judgment" while religion is. Although they divide at this point, there is no reason whatsoever that they cannot be partners and complement each other, for they both help man to understand and face life and reality. They both want us to see and face the truth; they both want us to learn to love; they both want us to live happy and peaceful.

There is no magic in either psychoanalysis or religion. They both teach us that when we have problems to try to understand them; they both help us to think our way out of conflicts that are behind confusions. Both teach us to unearth our fears and guilt complexes that produce neurosis.

We can readily see how psychoanalysis and religion blend together. Psychoanalysis in a sense paves the way for man to become religious. For to be religious a man must at the very beginning learn to think truthfully and to love, and psychoanalysis uses its knowledge and technique for that purpose.

Psychoanalysis helps remove the emotional blocks to spiritual enlightenment, leading man to the starting point of a tranquil faith; and the nearer we balance work, play, religion, and love in our daily lives, the closer we come to peace of mind.

CONFESSION AND RELIGION

We find numerous instances in the Bible regarding confession. The Psalmist speaks of his confession: "I acknowledged my sin unto Thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord, and Thou forgavest

the iniquity of my sin. Selah." (Psalm 32). We find David confessing his sin with Bath-Sheba. "And David said unto Nathan, I have sinned against the Lord. And Nathan said unto David, The Lord also hath put away thy sin, thou shalt not die." (2 Samuel 12:13).

The confessions in the Bible have always been made directly to God and God only. The Jewish religion teaches that no individual, be he rabbi, priest, or minister, has authority or power to assert that a sin is forgiven. God is the only one to whom confession is to be made, and it is not to be made to any man. It is pointed out in the Talmud that confession of sin is of value only in the case of wrongs committed against God; if, however, one commits a sin against his fellow-man, he must seek the pardon from the person he has wronged, before God can accept his confession. (Talmud Yoma 8:9).

I recently read that Pope Pius XII warns psychoanalysts not to assume priestly functions, and patients who "frequently have no rights whatever" to give away secrets. In outlining the Roman Catholic attitude, he admonished both psychoanalysts and patients of limits within which they may practice or submit to this form of modern healing. The Pope said, "There are secrets which must be on no account divulged – even to a doctor, even in spite of grave inconvenience."

It is rather difficult to understand how religion could forbid a man to reveal a secret to a doctor and psychoanalyst when the same religion commands us to take care of our bodies, to watch over our health. Many times it is absolutely necessary to reveal the secret to the doctor and the psychoanalyst so that he may fully diagnose the case and accordingly prescribe the best treatment. It would indeed be folly to hide secrets from the doctor and psychoanalyst if we truly want to recover from our ailments. I am reminded of the fellow that boasted that he fooled the dentist by showing him the wrong tooth.

The first step in sickness or mental illness is to reveal your troubles, repressions, and secrets to your doctor and psychoanalyst, to get them out in the open, in order to free yourself from your ailments, disturbances, and troubles and so create the possibility of a cure. A hidden human anxiety or a secret problem repressed into the unconscious and not brought to the surface can cause a great disturbance; with the psychoanalyst's

skill, the hidden anxiety can be restored to the conscious mind, and once there, it can be dealt with. Therefore, it is indeed puzzling why religion, in seeking to help man, to better him, should set limits to secrets revealed in psychoanalysis.

The Pope further says, "The secret of confession may never be revealed. It is equally forbidden for the professional secret to be communicated to another, including a doctor. The trite principle that sexual trouble of the unconscious, as all other inhibitions of identical origin can be suppressed only by their being brought to the level of consciousness, is not valid if it is generalized without distinction."

Surely the confessor cannot possibly believe that the priest, minister, or rabbi can forgive his sins; nor can the priest, minister, or rabbi assume that authority and "play God." If that were the case, we would run into the realm of idolatry. There is, however, the psychological factor in confession. A man revealing his secrets and confessing to his minister or psychoanalyst simply finds relief; he seeks to unburden himself and he takes a heavy weight off his mind. If that helps him, I see no harm in confessing either to a minister, doctor, or psychoanalyst.

The Pope says that "psychoanalysts must not assume priestly functions and patients frequently have no rights whatever to give away their secrets." The fact, however, is that psychoanalysts do in no way "assume priestly functions." Let us take for example an actual case.

A young man revealed his problem to me. He said, "For a long time now I have tried to see God. I am a student of the occult. A terrible paralysis grasped me. This has happened many times but has discontinued recently. I don't know whether I should be happy or sorry. I never lose my temper and have fits of overwhelming courtesy. I feel sure I am in contact with something supernatural, yet a terrible fear accompanies it. Am I right in encouraging this phenomenon?"

Now, if he comes with this problem to a minister of religion, he can be advised from a moralistic or theologistic standpoint whether he is right or wrong. A moral issue is raised here with which the psychoanalyst does not concern himself. The basis on which the psychoanalyst must deal with the question is not "Is it right?", but "What does it mean?"

The psychoanalyst cannot approve the man's experience — not because it may be wrong, but because this man does not understand it. His lack of insight into its meaning is incompatible with the psychological ideal of self knowledge.

The psychoanalyst's analysis of this case would be something like this. A psychological interpretation of the phenomenon requires us to assume that it has the purpose of gratifying some wish, of which the patient may not be aware. The sense of fear which accompanies it is possibly the reaction of his moral self to the threat of becoming aware of the repressed thought which it has disowned. The anxiety may also be a self-inflicted punishment designed to atone for a sense of guilt to which the threatened emergence of the wish gives rise. Since the experience is characterized by a paralysis that affects his physical body, we may also interpret it as a means of defending himself against the possibility of it's giving rise to some bodily action which he might afterwards regret. Perhaps we are dealing with hostile feelings which have been repressed (as the fact that "he never loses his temper" suggests) so that he is no longer aware of them. The fits of overwhelming courtesy in which he indulges may, like the paralysis, be a defense against such repressed feelings of hostility.

In this case, in this analysis, would the psychoanalyst being assuming priestly functions? Most assuredly he would not. For he is not telling the patient whether he is right or wrong. The question of morals, theology, or religion he leaves to the minister. It does not concern him. It is, therefore, rather difficult to understand the admonition of the Pope.

Rabbi Joshua Loth Liebman expresses a similar thought on the subject of "Psychoanalysis and Confessional." He says, "But," you ask, "does not the confessional also encourage 'talking out' one's innermost thoughts?" What is the difference between the confession of one's sins to a priest or a rabbi and the expression of anxiety to a psychoanalyst? There are many differences, both in form and in content. Let me say at the very outset that there are some enlightened priests who, having absorbed many of the newer truths that come from the realm of psychiatric exploration, can and do make the confessional occasions for real help. Likewise, pastors and rabbis, as they inform themselves about the new laws of interpersonal rela-

tionships and human motivation, can make religious counseling a source of enormous aid to confused and tormented human beings. It is true, however, that though religious confession lifts many burdens from the conscience, the process is usually too much on the surface; and it is seldom that deep insight or permanent character change is effected by this process. Atonement, rather than growth, is the aim of the religious confessional, whereas psychotherapy does not require that you feel sorry for your sins as long as you outgrow them.

Confession by its very nature serves to enforce inner guilt feelings. The sinner comes as the child to its father, seeking forgiveness and expecting punishment. He has already learned through experience that coins of penance he must pay for various degrees of sin, and there is little inner growth experienced in this well-worn routing of confession and ecclesiastical reproof. The confessional touches only the surface of man's life. Nor does the confessor usually attempt to probe behind the penitent's facade of rationalization. While a certain amount of incidental release may be obtained through the confessional, the character structure is not altered, nor are the psychogenic roots of his "sin laid bare." (*Peace of Mind* by J. L. Liebman — pages 29-30).

PSYCHOANALYSIS AND MORTAL SIN

It is rather difficult to understand the statement coming from the official bulletin of the Catholic clergy of Rome, saying that "psychoanalysis is so mistaken that anyone fully realizing its errors almost certainly commits mortal sin by undergoing it." And "mortal sin" is considered by the Catholic religion so grave an offense as to deny the offender entrance into heaven unless forgiven before death. This statement made it clear that it wished priests to publish widely the "psychoanalysis manifest errors," in an effort to obstruct the spread of the psychoanalytic doctrines and techniques. The author of the article, Msgr. Pericle Felici of the Vatican's Sacred Congregation of the Sacraments, further describes the psychoanalytic technique as one in which the patient lies on a couch speaking aloud for the attending psychiatrist all thoughts that pass through his mind. Whether the thoughts are "serious or ridiculous, holy or base, shameful or something less, does not matter; all are spoken forth." So Msgr.

Felici believes, "From the moral viewpoint it is necessary to add that the psychoanalytical method easily becomes a school of corruption. One thinks especially of the danger of the method of experimental association."

We would like to ask, does not the same method take place in the confession booth? The individual confesses to the priest his thoughts or actions "serious or ridiculous, holy or base, shameful or something less, does not matter; all are spoken forth." Why then that by the "psychoanalytic method it easily becomes a tool of corruption," and leads to mortal sin denying the patient entrance into heaven, while confessing before the priest leads one right into heaven? It is indeed difficult to separate the two techniques. The Catholic religion believes that when man confesses his sins before the priest, it helps his soul; and the priest performs by the authority of his profession. So does psychoanalysis in like manner help the mental sufferer, and the psychoanalyst performs by the authority of his profession.

I would say that the person who suffers mentally from confusion, frustration, anxiety, etc. and does *not* undergo psychoanalysis commits "mortal sin" in the sense that he does not only go to heaven, but will go through a living hell right here in this world.

Let us reason this out. Why should Msgr. Felici threaten Catholics undergoing psychoanalysis that they risk mortal sin? Psychoanalysis does in no way encroach upon the field of religion. It confines itself exclusively to life and conditions, here and now, and aims at nothing else than to bring health and happiness, by teaching people to know and face the truth which shall possible make them free from sickness, failure, and misery. For example, what is the individual to do who realizes that wrong training and handling in his childhood is causing him a lot of mental suffering? He feels that he is over-anxious, neurotic, or even a spoiled child; and he desires to know how he can change himself. The thing for him to do is to go to an analyst and follow his advice until he feels that he has changed.

How does psychoanalysis work? By its special technique the subject is made to re-live his emotional life from infancy and to work out his repressed emotions. The analyst becomes to the patient the living representative of the mother who perhaps

was both hated and loved or the father who perhaps was envied and feared; but unlike the shadows of the past, the analyst is able to discern and deal with these contradictory trends and to lead the patient on to make proper adjustments to life.

Is the technique which helps those unfortunates who are confused, frustrated, over-anxious, or dissatisfied with their reactions to life to make better adjustments to be considered "a tool of corruption" as Msgr. Felici asserts? Does not the psychoanalyst simply open the eyes of the sufferer, making it possible for him to start off in the right direction? Should the individual who follows the advice of the analyst, trying to help and better himself, be told that he risks mortal sin? Is that a religious attitude to take? Is there justification, tolerance, and religious love in such a threat?

Msgr. Felici says the assertion by psychoanalysis that "exaggerated repression of the sexual instinct constantly leads to ailments of the nervous system" can be easily denied as it is asserted. The vaunted therapeutic efficacy of the physchoanalytical method, he says, is largely denied by facts.

That is not a true statment! For there are thousands of sufferers who have been helped by psychoanalysis. And when we notice the good results we should have the profoundest respect for the field of psychoanalysis and the exponents of it. Anyone who has studied the tremendous advances that have been made in this fascinating field must stand before it with deep reverence. And true religion should be in favor of psychoanalysis since it is interested both in the soul and body of man. Does not religion try to make life good and holy for man? And in its original sense holy meant healthy. Accordingly, religion and psychoanalysis are different avenues through which both are trying to accomplish the betterment of man physically, mentally, and spiritually, bringing to him that tranquility of mind that is indispensable to health and well-being.

Let us further see how the psychoanalyst talks to one who seeks help and how Msgr. Felici, the high Vatican official talks.

The psychoanalyst speaking to the patient would say: We are agreed that your difficulties come because you are following a pattern of living which originated in childhood. That means you are somehow anchored in the past. We will therefore try to discover just in what way you are fixated, and the elucidation

would enable you to deal with it. But, since you are on the whole fairly well adjusted to life, let us look at the present situation. The pull-back would not be so powerful if it were not that there is at the same time some serious frustration in life which discourages you from going forward. It may be easier to discover *what* you are shirking than *why* you are doing it.

It is because of this possibility that the psychoanalyst can sometimes put the patient on the way to changing his technique of living. He simply shows the subject what he is up against and by thus opening his eyes makes it possible for him to begin again on the right road to true living.

Msgr. Felici speaking to the patient says, "I take exception to the doctrine of Sigmund Freud that religious sentiments are a form of sexual sublimation — sublimation with which one wants to explain all the moral activity of man. Therefore, religious sentiment would be shameful instinct, charity would be instinct, every noble sentiment would be instinct. It is difficult to exclude from mortal sin anyone who, knowing all this, adopts this method of cure and voluntarily submits to it."

I ask, will this threat cure the patient? Should it really make any difference to religion what method a man adopts to cure himself, as long as the man is cured? Is religion not interested in making man happier, better, and contented? Must he actually go through a life full of fear, a living hell, in order that he may gain entrance to heaven? And because he believes in the doctrines of Freud and the psychoanalyst, who may possibly bring him a little help, must he fall into damnation?

Sigmund Freud, the Viennese physician who was the father of psychoanalysis, is considered today by scholars and scientists the genius of our generation; and even though we may differ with some of his doctrines, we cannot deny that he has made remarkable contributions to our understanding of the nature of man. He surely does not deserve this attack of Msgr. Felici: "Psychoanalysis is complete materialism (and of the ugliest kind) even if it is colored with the tints of Hegelian dialectics."

Freud, I believe, has done a great deal to help man understand himself. He has given his answer to the Psalmist's question, "What is man?" He claims that man basically consists of three elements — instinct, consciousness, and conscience — and that his whole life revolved around these different phases of his

nature. And although religion answers the question differently, it is possible to effect a creative partnership between religion and psychoanalysis. For both are interested in man, and both can work together and deal effectively with the problems and challenges that face man. This cannot be done, however, by threats or by instilling fear in the hearts of men, but by love, tolerance, and courage, both helping man and showing him the right and good road to true living.

3 The Inferiority Complex and Religion

There are many people today who believe that religion is one of the causes of an inferiority complex. Because of its teachings of fear of God, fear of sin, and the heaven and hell doctrine, many have developed an attitude of fear through a guilty conscience. They counsel, therefore, that we do away with religion. Now, let us see if this is sound advice.

Of course, it is very true that there are many who develop a deep sense of self-depreciation and humiliation through the memory of a secret sin or mistake, or of a secret fault or failing. If the individual has a high sense of personal worth and self-esteem, any injury to his (or her) ego may wound his inner feelings to an unbelievable extent. This is due to the fact that every normal individual uses every earnest effort to attain excellence of some form or other, and whenever a disparaging element or weakness thrusts itself into undue prominence, such an individual feels deeply humiliated.

On the other hand, when an individual has been brought up in a religious environment but fails — in a moment of temptation — this person will develop a guilty conscience which disturbs and harasses the mind with feelings of shortcoming. The latter feeling is more prevalent than is suspected and is the cause of much restlessness and exertion of our modern world. So influential and universal is it that some psychologists declare religion to be one of the bugbears of civilization.

It seems to me that this judgment is putting the cart before the horse. If we do away with religion, we have yet to deal with the basic roots of religion, namely, truth, conscience, and the desire for a healthy human relationship with our fellow-men. Not the destruction of religion, but a better response to vital religion is the solution of this inner disharmony and lack of peace.

The truth is that striving for a true goal will never bring disappointment, regardless whether the goal be realized or not, for such striving is always its own reward, or brings its own reward. It is when the individual has set for himself a useless or selfish or an impossible goal that he feels the disappointment so keenly when he sees the goal receding from his grasp – and becomes aware that all his toil has been in vain. We should make a thorough examination of the goal upon which we have fixed our minds. Is it on the useful or the useless side of life? Is it for mere selfish glory or is it for social ends and usefulness? Is it real or just phantasy? Is it impossible or too high-pitched? It is when our philosophy of life is wrong, when we strive for useless personal glory, that failure in attainment brings disappointment, discouragement, cynicism, and inferiority feelings or a breakdown in health.

The Creator never intended independent beings simply to wait and do nothing, relying only on His help, or to be reared by clinging to others like the ivy to the oak for support. "God helps those who help themselves." To eliminate those inferiority feelings, true religion teaches us to rely upon our own resources. It has been wisely said that the great art of religious education is "to teach others to teach themselves."

Self-reliance is a power which develops the hero in the man at the expense of the coward in the man. As the change proceeds there comes a moment when the weak method of reasoning, with its eye on safety, stops dominating. At the same moment the heroic element awakens his mental vigor and moral courage and knits his muscles more firmly, thus bestowing upon him the full blessings of self-reliance.

It has been found that when individuals see the over-personal way they have been looking at life and change their outlook to a socially healthy outlook, when they stop wishing and dreaming and begin to dare and do, plan and preserve, that inferiority feelings are eliminated. True religion and psychology are trying to get us to come to know the men and women we really are and to work out our positive qualities. The person with inferior feelings should calmly assess these positive qualities and build upon them. Stress your capacity and talent, whatever it may be, at the expense of the supposed defects which make you feel inferior. Dig through your weak-

ness and fear and find the man in yourself. The weakling, the inferior, has no "self" within him and believes in no self within him, but goes as a suppliant to others and entreats of them, one after another, to lend him theirs. The Creator has placed mighty influences within us; they are at our command, and we must learn to direct ourselves and not be driven. We must decide to use our immense resources and follow the high road that leads to personal happiness, a full life, and social usefulness.

THE UNCONSCIOUS MIND AND RELIGION

The unconscious mind can be considered as the large warehouse of memory. It is really not to be thought of as a second, or separate, mind. Briefly, we can say that the unconscious mind holds all those mental ideas and facts and feelings that are not present in the conscious mind. For conscious processes of mind are by no means the whole story. Much goes into our minds below the level of consciousness.

Both religion and psychology agree that while we are born with an unconscious mind that is dominated by the pleasure principle, a truly adult mind is governed by worthwhile ideals and intelligent purposes. In this domain, self-knowledge and self-understanding are indeed of great value. Many a man who is greatly worried over some evil habit or defect of character and who talks lamentingly about his "weak will" or depraved tendencies would come nearer the truth if he were to recognize and understand that he is simply being a baby. He has not grown up mentally and is allowing his infantile mind to become master over him.

When these cases become serious the psychiatrist or psychoanalyst can help the patient to work backwards to discover just what hidden memories, or thoughts, are impairing the patient's present health and happiness and making it impossible for him to live like a truly grown-up and mature person.

The patient is so guided that he is enabled to see just where the old childish mentality is impairing his life, and, in light of his new self-knowledge and understanding, he is placed in a position to actually face things with a matured mentality, governed by the "reality" principle.

Religion and psychology make clear to us the fact that the habits which destroy our peace of mind, the distinguishing

features of character that are out of our ideal self, are the outcome of old childish wishes, still not controlled by the willingness to face reality and to encounter it on the adult level. By a little quiet reflection it would be possible to trace these old primitive impulses to their den.

In many instances these infantile traits are simply on the surface. It is clearly understood that when a man or woman who becomes moody and ill humored, who habitually cries or resorts to severe fits on the slightest provocation, who always desires his (or her) own way, who is filled with jealousy and envy, who shuns every unpleasant or hard fact, is plainly meeting life at the level of childhood. We find many of these grown-up children in life today. They are really pathetic in milder cases, they are a social danger in the serious cases. It is from these grown-up children that we have so many broken homes, broken friendships, and wrecks of marital unhappiness. They can be truly considered as social destroyers. They believe in the "I" not in the "We." Their controlling motive is selfishness. They have neglected the religious ideal of "friendship and brotherhood." Their constant question to life is: "What can I get out of it?" They bring disruption, rivalry, and disharmony into every association they enter. Since they bring more destruction and devastation than disease germs, religion and psychology must work together to bring them light, understanding, and healing.

Religion and psychology must endeavor to show them that the unconscious mind is not wholly a source of weakness, that it can be made a means of power for there are ways of using the unconscious in the service of our best life. When a person's mind is keyed up to faith and confidence, his physical, mental, and spiritual capacities are decidedly enlarged.

When your hindrances to thinking seem vague, it is possible that they are brought about by conflicts that are deep-rooted in your unconscious mind. Agitations in the unconscious mind are always more hindering than those of which you are conscious, and that is why it is of great importance for your mental health and efficiency not to permit them to remain in your unconscious any longer than you possibly can.

Of course it is an impossible task to bring back these disturbances from the very depths of the unconscious to the surface

of your conscious mind by yourself. It is here that you will be in need of the psychoanalyst. He will be capable of bringing your repressions up to the conscious level and will guide you and advise you how to free yourself from them completely.

The Bible commands us to "Take care of your body and mind"; therefore, religion would advise you to allow a psychoanalyst to help you discover what is in your unconscious mind. If this fact is not appreciated by you, it is because you do not perceive as a reality that although your unconscious mind seems nothing but a source of trouble and contention while it contains disturbing influences, once these unwanted elements are cleared away, the unconscious becomes a powerful and marvelous source of good.

It is indeed surprising that so few people realize that they have such great riches in their unconscious mind and that the unconscious will do invaluable work for them if they will only give it a chance.

If many writers and creative thinkers in every field of endeavor have not succeeded in their aspirations, it is probably because they simply have not given the unconscious mind a chance to play its vitally important role. "Rest" is a very important element in enabling the unconscious to do its work. Very often a person may be working on a very complicated problem, and he feels that he is simply getting nowhere. He then takes a rest, and all of a sudden the decisive idea presents itself to his mind. The unconscious greatly needed that rest period, and it restored freshness and power to the mind. This rest period, I believe, shows its true effectiveness when it is preceded and followed by conscious effort on the problem at hand. It is a fact that these sudden presentations or inspirations are never yielded unless first there are voluntary efforts which seemed to be absolutely worthless. We can then understand the essentiality of the second period of conscious work; the working out of the results of the inspiration is needed, as well as their verification.

To think effectively and wholesomely, religion stresses the importance of "mediation" and the psychiatrist adds the necessity of taking steps to be "fully relaxed." The psychiatrist stresses the great need of full relaxation because he realizes that once the conscious mind stops being busy, a channel then is left

clear for the unconscious mind to begin its valuable work. We often find when a difficult problem presents itself, or when some very important decision has to be made and the mind just won't function, that the best plan is to lay the problem aside and simply cease conscious, concentrated effort. If you let your body and mind rest and relax, later you will find that inspiration occurs because by relaxation you have given your unconscious mind the opportunity to do its valuable work.

A good plan to find out if and how your emotions are blocking your thinking is to make notes of the things which cause you to feel angry, irritated, or to have a sense of conflict. Then try to analyze just why these feelings have arisen, what underlying fear has given you a sense of contention and discord, and also what desires you have been trying to repress which have caused you to suffer from conflict.

Writing out in detail your problem and facts about yourself and your early life will help you to clarify your problem in your own mind. Then practical steps can be taken as a means of overcoming your repressions and fears. When you find self-analysis of this kind difficult and feel you need advice and guidance, you will find psychoanalysis, psychiatry, and religion ready to help you.

Religion, psychiatry, and psychoanalysis agree that man must trust his own conscious efforts and trust still more the power of his unconscious mind, thus enabling him to think effectively, efficiently, and wholesomely, bringing him true peace of mind.

4 Man and Religion

When we study the fundamental principles of psychiatry and religion, we find that the most important thing for man's well being is to "know himself." He must know that he has great powers, that he is one of the most wonderful of all God's works, and that it is still impossible for him to find the end or the beginning of the works of God.

You may be a chemist and collect the minerals and liquids and gasses, and you may be able to analyze and name every substance, define and test every force you can find in the kingdom of nature; yet you cannot tell us what, in fact, matter is. You must admit there is a higher wisdom.

You may be an astronomer and spend your years in exploring the fields of space, counting and tracing the pathways of the world; you may call to your aid the mightiest instruments and the most exhaustive calculations; still you will be inclined to exclaim — How unfathomable are the ways of the Creator!

You may be a naturalist, studying the forms and habits of birds and fish, of insects and animals, until you seem to be at home in all the kingdom of nature, the lower orders of creation becoming your friends and companions. Still you cannot tell what guides the bird in its long migration, what teaches the bee to build its waxen cell or the spider to spin its geometric web. At every step in your studies you will be charmed with increasing knowledge, but you will still be more inspired by its deep mystery.

You may be a botanist, spending your lifetime in studying the nature of plants, making yourself familiar with all trees and flowers; yet in the first leaf you see waving in the wind, in the simplest blade of grass beneath your foot, you will find much that you cannot understand. But you will be successful in life if you have the greatness to acknowledge that life in its lowest form is still a great mystery.

You will find wonders attending you everywhere in all your studies. But in yourself is the climax of all the beauty, completeness, and adaptability approached by slow degrees through the lower grades of animal creation. You have not the strength of the lion, but you are endowed with intelligence to apply your strength so that you can easily use it to the full and surpass the power of all other creatures in the world. You have not the swiftness of the eagle, but you have the command of forces that can transport you where the birds of the air never fly. You are not clothed with defensive covering, but you have been enabled to defend yourself against all dangers and to live and enjoy life in all seasons and climates of the earth.

Contentment in life will come to you if you will always be conscious of the knowledge of your direct alliance with God. You can consider yourself a happy and mature person when you are aware of the many wonderful things in the organic structure of your body, in the combined resources of your physical and intellectual power, and in the minute to minute maintenance of your life. But for all solutions of your problems you must seek first the Infinite Mind for ideas of truth and use them in your daily life. That Divine Mind is always ready to cooperate with and assist you.

Man is so wonderfully made that a tone, a look, a breath may determine the course of conduct for a lifetime. We have been made the guardian of our own happiness because we are the keepers of our conscience. A profound duty devolves upon us to "know ourselves." We will find that we have unsuspected qualities which can be cultivated; thus we contribute our share to the world's improvement and advancement. The world should grow steadily better, wiser, and nobler; it will do this in the degree that individual men cultivate these virtues in themselves.

The most wonderful thing in the constitution of our being is the perpetual consciousness of the Creator's presence everywhere. He has made every man the guardian of his own happiness by setting him up as keeper of his conscience. If man only be at peace with that clear, calm voice of conscience which whispers of his duty, there is no power on earth that can make him miserable. Psychiatry reiterates and reinforces this religious truth. We find some of the happiest and contented men who ever lived have suffered torture and indignity and yet have

derived a joy, a satisfaction and peace out of their life because of their knowledge of the simple consciousness that they were doing their duty. This divine constitution of our nature leaves it to the power of every man to make heaven on earth in his own heart, and enables him to exclaim with the psalmist, "I will praise Thee, O Lord, for I am fearfully and wonderfully made." (Psalm 139:14).

PERSONALITY AND RELIGION

My definition of a "good personality" would be "one in which all the potentialities of the individual are fully realized."

Religion and psychology, working as they do hand in hand, show us the way and teach us to have a clear idea of all our potentialities and to develop them to the best of our ability – to cultivate the social sense and, especially, to fuse our two inner wills: the will to community and the will to power, never allowing either to gain supremacy.

The psychiatrist believes that there are two more or less distinct types of individuals: they call them "extroverts or do-ers" and "introverts or be-ers." The extrovert is the individual whose interest "turns outwards" and is directed towards the external world, and the introvert, the individual whose interest "turns inwards" and is directed towards his inner life.

The extrovert's main qualities are a great craving for action and a governing or ruling attitude. He is cool, not passionate. There is not much reflection in his life. His inner life suffers because the greatest part of his attention is given to the outside world. He throws himself into greater activity in order to suppress the requirements and demands of his inner life. Nevertheless, he endeavors to conform his ideas to the reality that exists about him. His aim in life is to adjust himself to the demands of his environment, and he seems to fit harmoniously into the scheme of things and leads a conventional life. He has the knowledge of what the world demands, and he responds. His personality and behavior are pronounced, bringing him into the public eye. He is the life of the party and admired. He is said to have personality.

Unlike the extrovert, the introvert keeps his feelings to himself. He does not so much attempt to adjust his ideas to reality as to model reality according to his ideas. His qualities are not

popular with the general mass of people who regard him as too self-centered. There is a certain lack of activity and reserve about him. His habits as a rule are sluggish; he is passionate, not cool. He reflects a great deal, which explains the repose.

It may be truly said that there are few downright extroverts or introverts. The majority of people are a combination of both, and they make a fair adjustment to the demands of life. Nevertheless, knowing these types, one is prepared for the qualities to expect in any individual.

It has been borne out by religion and psychology that a person who does not take any interest in his fellow beings, who lives a life apart from others, cannot possibly be imbued with the creative and warming influence of love which is an essential and necessary quality of any kind of good personality. He cannot be sympathetic nor interesting to anyone but himself. So even the extrovert, if he is lacking in the ability to cooperate and contribute, if he does not give expression to his will to community, will be left with a warped personality. Not only that, but such an individual is liable to anti-social characteristics. It is a fact that the problems of life are generally social problems; therefore, before they can be solved, they demand social interest. The extrovert lacking this social interest will receive a great shock when he is confronted with one of the major problems of life, and out of that anti-social behavior may develop. The extrovert will begin to act in an unsocial manner when he actually is faced with problems he cannot solve and as a result become a sadist or a tyrant. As you see, his life-style comes out even in his failure, for the one outstanding feature of his life is his activity. The introvert shows his life-style in the same way: in the crisis resulting from his encounter with problems demanding social interest, his lack of activity and social interest are reflected in the nature of the disorders which overtake him — neuroses, like insomnia or neurasthenia.

When we come to the heredity-environment question, we find various opinions on the subject. Many religious philosophers and psychologists believe that heredity determines what we are. They are of the opinion that we are born either organically sound or unsound, gifted, dull or just average, morally good, bad, or indifferent. There are others who believe that heredity is not the only great factor that determines what we

are, but that the effects of our environment are of great importance in shaping our lives. And, finally, there are those who go to the other extreme by maintaining that the environment is the only factor that determines what we are.

Our personality, however, depends greatly on our attitudes, called our life-style. And we build our life-style by using the impressions and the abilities derived through heredity. Since there is actually no possible means of knowing whether one's temperament is due to heredity or environment, both religion and psychology take the same position on the question and maintain that it is due to the influence of both. They both counsel that we should try to compensate for our defects by the proper use of our will to power, and that is accomplished by attempting to fit ourselves better into the life of our fellow-men and by not making our own selfish aggrandizement our aim and goal in life. For when the aim of our will to power is to fit ourselves better into the life and interest of the community, we will achieve that frame of mind which is bound to make us considerate to all with whom we come in contact. We then get to know their ways, and such knowledge helps us greatly to understand ourselves.

CHARACTER AND RELIGION

A noble character is something more than a gift; it is an achievement. Modern physical science confirms a fact that our spiritual intentions have long affirmed; that our present personality is the sum of all our previous experience.

Every act, thought, and passion produces a change in the nerve tissues which the neurologist can trace. If that is true of the nerves, it must be more so of the soul, of which the nerves are only an instrument. If we could look with microscopic vision into the convolutions of the soul as the scientist does into those of the brain, we would see a distinct recording of every mental act, every emotion, every volition. Absolutely nothing has escaped, however trivial it may have been, or how long ago it may have passed from our memory. All our past is compressed in our present self.

The effect of one's deed on the nervous system corresponds exactly with the character of the deed. Thoughts and deeds of love, kindness, sympathy, peace; deeds that make for righteous-

ness, truth, and happiness, build up the nerve system and render it healthful and strong, and consequently fill our world with joy.

On the other hand, wrong thoughts and deeds wreak havoc among the nerve cells. This is not simply figuratively, but is actually so. The psychologist affirms that every fit of temper, every worry, every excess of feeling or acting causes a breakdown in the brain cells so they become what the physician calls "vaculoated," that is to say, portions of the active cell substance are substituted by droplets of serum that have no more power of functioning than so much water. A brain thus harrassed becomes abnormally susceptible to impulses from the outer world, erratic and incoordinate in its responses. The way is then easy and rapid to anemia, excessive sensibility, dread apprehensions, hypochondria, or a condition which physicians call neurasthenia.

So every man, whether he wills it or not, is building his own personality. What we had by inheritance and environment is but the metal disc on which we are making impressions. The sound that rolls forth from that plate is character. It is what we make it. We cannot shift the responsibility. "The serpent tempted me," will neither change the music we record nor exonerate us.

The record on the nerve tissues is indelible, but the brain will eventually perish and with it the records. But the soul lives on forever. Let no man think that the effects of his deeds are exhausted when he can no longer trace them. Forgotten deeds remain as vital forces in character and are sure in the most unexpected way and times to appear in life's history. Indeed, they are ever present, giving tone and color to all one may be saying or doing now. Though no one can see the end of what he says or does, the harvest time comes some time, some where. Words and deeds that spring from a good heart are bound to bring forth good fruit.

The word "character" which comes from the Greek, signifies the sharp tool with which a seal or die is engraved and also the inscription or object which is cut in the seal or die. Our character, then, is the image and superscription which we cut upon our life. I say "which we cut" because however much happens to us and results from causes beyond our control, it is true, in the last analysis, that we determine our own character.

We hold the tool which cuts the legend of our life, we grave the die, we incise the seal. What are the tools with which we cut character upon ourselves? The tools are thoughts. "As a man thinketh in his heart, so is he." (Proverbs 23.7).

When the ancient Temple of Solomon was being built, the whole world was sought through; and its most costly and beautiful things were gathered and put into it. We should search everywhere for whatsoever things are lovely, whatsoever things are pure to build into our life. All that we can learn from books, from music, from art, from friends, all that we can gather from the Bible, we should build into our character.

Now the question comes, by what does the living character chiefly grow? I believe the answer is that one's character grows by what one does. Deeds react on character. This deed we do is something noble. We have said a kind word, or rendered a helpful service, or resisted a temptation. We have done that, but we have done more, too. What has reacted on our character has started or increased a tendency in it and made our character more like what we have done — kindlier, more helpful, and more resistant to the wrong. So our character has grown better through our good doing, for character grows by deeds. The workshop of character is everyday life. The uneventful and commonplace hour is where the battle is won or lost. Thank God for a new truth, a beautiful idea, a glowing experience; but remember unless we bring it down to the ground and teach it to walk with feet, work with hands, and stand the strain of daily life, we have worse than lost it — we have been hurt by it. So if we fill our minds with truth, our imaginations with beauty, our hearts with love, our hands with work, and our character with helpful influence and nobility, then indeed will our life be a good one, a happy one, a religious one.

SELF-CONFIDENCE AND RELIGION

The practice of rising above petty discouragements and seeming obstacles soon develops a habit of self-confidence equal to any undertaking. Self-confidence makes ability available. More than this, it frequently leads to the very possession of the qualities which at first were only assumed.

A man of the most ordinary powers, inspired and strengthened by self-confidence, will often perform a giant's labors;

without it, the noblest intellect will expend itself in the triflings of a dwarf and be eclipsed by inferior talent, endowed with little merit beyond that of mere assurance.

Religion and psychology in their teachings try to impress upon us the idea that life is not a jail or a place of punishment, but a beautiful and fascinating field of endeavor and enterprise with inspiring horizons of newer and greater fields beckoning ever onward. To enrich your life you must have self-confidence, you must assert yourself. If you would be known, put yourself forward, be your own trumpeter; but be sure, of course, that you are what you pretend to be before you blow. Well-matured and well-disciplined talent is always sure of a market, provided it exerts itself, but it must not cower at home and expect to be sought out.

Blackbirds go in flocks, sheep in droves; wild ducks, in their annual migration from the North to the South, fly in close formation. Men legislate in political parties and worship in congregations. The gregarious instinct is universal from the largest to the smallest of God's creatures. The tiniest ants live together in colonies; men live together in nations.

The group instinct lifts a load from the backs of the timid, the weak, the incompetent, and those poorly endowed with self-confidence and initiative and places the burden of protection, direction, and leadership upon a limited few.

The person who has self-confidence and who asserts himself is marked for leadership, happiness, and success. It is the one duck at the head of the flight that is chart and compass for its companions in migration. One sheep is enough to lead a flock along the road or over the precipice. It is the few that shape the conduct and the destiny of the masses. The man with self-confidence who is ready to step out of the crowd is in demand; he inevitably becomes a leader.

There is no doubt that a degree of self-confidence and assurance is essential to success in the world. The difficulty is not that we do not decide fairly between the modest and the pretending when we actually weigh their claims, but we are constantly apt to forget the true merits in their unobtrusiveness. Unless something peculiar rouses us we fail to notice them, and they are in as bad a predicament as if they had never existed. The self-confident, are always on the alert, pushing their claims

wherever and whenever they can obtain an advantage. They believe that, as lawyers say, "continual claim keeps the title to an estate." They omit no opportunity to enforce their pretentions but keep them ever before us. One hates to be always setting a high value upon those who set no value upon themselves. It is the opinion we appear to cherish of ourselves from which others take, in a great measure, their opinion of us on trust. It is taken for granted, in our present day, that every man pretends to the utmost he can do, and he who pretends too little is apt to be thought capable of nothing.

The man who lacks confidence, who goes around apologizing for the "unpardonable" presumption to be in the world, who never puts himself forward (or, if he does, does so with forlorn hope), who cannot make himself prominent at the right time (though he knows it to be the right time), who cannot say that he wants anything (or cannot say it with sufficient loudness and pertinacity) may be very lovable and very much admired; but he must expect to be not only outstripped, but knocked, crushed, and trampled underfoot in the rush and roar of this day.

Many men who have failed to succeed complain of the world's injustice in conferring its patronage and honors on merely pushing men while they, whose claims are solid, are neglected. Modest merit, however, is too apt to be inactive or uninstructed. It usually happens that those men of self-confidence, those forward men, have that valuable quality of activity and promptness without which worth is a mere inoperative property. Irving justly said, "A barking dog is often more useful than a sleeping lion." The courage to dare is one of the marks of true leadership. What the world needs and demands, what our community needs and demands — above all else, what you yourself need and should demand — is self-confidence which leads to leadership. There is a tremendous need for men of self-confidence, of that personal leadership that drives individuals on to greater and still greater things.

Religion and psychology both teach you to have faith, to believe positively and completely in yourself, your ambition, your work, your destiny. Let nothing disappoint you for nothing but good is permanent. Be glad for difficulties — they strengthen you. Welcome opposition — it stimulates you. Smile at momen-

tary failure — it is a guidepost for later achievement. Assert yourself, build your faith sufficiently, and there is no reasonable achievement beyond your powers. If you cultivate confidence in yourself, it will illumine your pathway and encourage you to persevere in face of doubt and difficulty.

Religion says, "Do not lose faith in God and in yourself." Psychology says, "Do not think lowly of yourself" for it has been truly said that to think meanly of one's self "is to sink in one's own estimation as well as that of others." And both religion and psychology agree that you cannot aspire if you look down — to be happy, contented, and peaceful, you must always look up.

WORRY AND RELIGION

You cannot afford to indulge in worry if you wish to be successful in life because it is an extravagant habit. It costs much while it produces nothing by way of useful results. Nine-tenths of the things worried about never happen. Worries are principally of two kinds: of things you cannot help, and of things you can help. If you cannot help them, worry is obviously unavailing and useless. If you can help them, intelligence would indicate that you take definite steps to remedy them. In most cases, if the thought and time spent in worry, anxiety, and regret were directed to earnest effort in improving present conditions, the useless worry would disappear.

The story is told of a lady who for a time kept a list of impending troubles. It was a relief to see them in black and white. Some months later in looking over the list, she was surprised to find that nine-tenths of these troubles never materialized. They had existence only in her imagination.

The troubles that never come form the heaviest part of our daily load. The worry and fear caused by these apprehended miseries often work sad havoc with brain and nerves. The actual sorrows, the bereavements, the disappointments, have their comfort and cure; but there is no cure for troubles that never come. They are haunting ghosts, unsubstantial as mist, yet very real in their depressing and harmful power. Why worry about tomorrow? Tomorrow will be equal to its own deeds if we do not weaken the mind beforehand by borrowing tomorrow's trouble, thereby spoiling today.

Worry is the interest we pay on trouble before it comes due, on evils we borrow that often enough never happen. It is not the cares of today but those of tomorrow that weigh a man down. Worry not only shortens our days but poisons them. We have been told that one of the unsolved problems of science is the mystery of the chemical process of getting old. But whatever be the chemistry, certainly one of the psychological causes of aging before our time is worry. There is more than a little wisdom in the story of the mother who protested to the railway conductor that her son was only four years old, though he looked like twelve: "Can I help it if he worries?"

Every day has its own task and, therefore, its own cares; but a trustful and cheerful mind will be equal to its burden.

To avoid worry keep busy. We think and feel not with any one part of our anatomy, but with all of it. We worry not with our brain and heart, but with our whole being. There is no physical activity but what has mental and emotional reactions. Idleness and surplus physical energy are grist for the worry mill. If the business of earning a livelihood and running a home do not consume your energy and time, develop a hobby. Learn to do something with yourself.

Learn to reason and select your thoughts. Thought selection is not only important in character and action, but its influence permeates the body and regulates or affects every physical function. Sickly, evil, and angry thoughts tend to natural expression in a sickly body. Worry, fear, and depression pull down and weaken. The process is not rapid; so we do not ordinarily trace the connection. A "fit of the blues" will cause indigestion, and the latter sensation will react upon the former and intensify the color; but it was worry and wrong thinking that caused them. The blues with their whole uncanny brood never come unless they have been invited.

To avoid worry learn to live today thoroughly poised in mind, taking no anxious thought concerning anything — you will have fitted yourself to live the morrow when it comes. Keep your mind clear and bright, fill it with wholesome thoughts of life, and be kind to others. Have no fear of anything; remember that health, strength, and happiness are your legitimate birthright. If you take this mental attitude and adhere stead-

fastly to it, you will very soon manifest health and strength and your worries will disappear.

Many of our worries come from remembering things which in reality should be forgotten — our own anger towards others and their anger towards us, the unkind word, the wrongful act, the envious and malicious thought, etc. We remember things done that should have been left undone, also things left undone through our neglect. We would gladly forget all these unpleasant things, but memory has a way of recalling them; and they haunt us both day and night.

The Hindu believes thought to be a fine material substance and that people in this life are making for themselves an environment that will assume the shape of their own thoughts. Before they can leave it they must outgrow all the unreal conditions they have formed. They must be able to perceive their unreality before they can leave this environment. Whether this is true or not, there is no doubt that we are under the bondage of control of our own evil thoughts and desires; we are the servants and they have become the masters.

If we follow the teachings of religion and psychology, worry will be banished. We must remember the fundamental principle of both religion and psychology, that all life is one; therefore, we must not willfully do anything that will retard the expression of life. We must work with all things tending toward perfection. We must be careful to picture in mind that which we know to be true for we are picturing it not only for ourselves but for others because what is in our minds is continually affecting those of others. When we realize the effect of mind upon mind, we see we owe a duty not alone to ourselves but to all with whom we come in contact. We must banish wrong thoughts and all sorts of worries from our mind and instead store in our memories the things that when recalled will bring inner peace and wholeness of body. Let us be sure that the seed we are sowing day by day is good seed because the harvest will be after its kind. Men do not gather grapes from thorns nor figs from thistles — they gather according to the seed they have planted.

If force of will cannot rid you of your worries, your remedy is to substitute superior thoughts and cheerfulness. The antidote to worry is cheerfulness, the co-partner of optimism; it

radiates confidence and enthusiasm wherever it projects its penetrating power. Cheerfulness is a tonic for the mind and body; it has a directly beneficial influence upon the blood, nerves, and physical organs; it will bring you serenity of mind, mental alertness, and banish your worries, thus making your life one of happiness and peace.

5 Weariness and Religion

There is a natural weariness that comes from toil. When one disburses energy over a long period of time, weariness is bound to occur regardless whether the energy expended is muscular, mental, or sensory. The remedy for this kind of weariness which comes simply from work is plenty of rest, sleep, good food, and play; these will restore energies and your weariness and tiredness will disappear.

But there is another kind of weariness that has nothing to do with the amount of work done. This weariness psychologists call "nervous fatigue." This results from a nervous protest against circumstances and conditions that for some reason are emotionally unendurable.

In some cases of nervous fatigue we find that unexpressed aggression is the cause. Let me illustrate by example. A young man is greatly troubled because his girl friend, with whom he has been keeping steady company for quite a while, desires to break with him because she is infatuated with another young man she has met. As long as there is a possibility and hope that he may still win her back, he is able to use his energy to full capacity and is never tired. But when he discovers that there is absolutely no chance of winning her back, he becomes fatigued, weary, languid, inattentive, and completely devoid of energy.

Another man complained to me that his wife refused to go out with him. When he finally persuaded her to take a walk with him, she immediately began to complain that her feet ached, and she was afraid that they were becoming paralyzed. Actually, she was using this fatigue to indicate to her husband, "I just cannot go on like this, and I won't, I am through."

So we see that this weariness and nervous fatigue are fronts for unexpressed aggression. The fact is that we begin in the early years of our life to fix the pattern of reaction we are

going to present toward the strains and tensions of life. If in the first few years of our existence we have been given love, warmth, attention, security, and the correct nourishment, we tend to grow up confident, self-assured, with a great faith that everything will just turn out for the best.

On the other hand, if in our early years we encountered frustration, and we were apprehensive that we were not loved or wanted, our sense of assurance gives place to fear, we become aggressive as a protest, we resist any authority of our parents. Since this may bring punishment, uncontrollable fear and panic take hold of us so that an appalling warning signal is put up in our infant mind. "This must never happen again. We must evade being aggressive under all circumstances because of the unbearable results."

A young married woman suffered greatly from ungovernable weariness. Analysis of her early life brought out the fact that she reacted to the birth of a brother with great jealousy. The parents controlled this jealousy by frightening her, and the result was that she became a "good" girl. But under this irregular submissiveness a protest was agitating; and when in later years she discovered that she was simply unable to protest against her difficulties by "having it out," she suddenly became weary, fatigued, languid, and indifferent.

I believe it can be truly said that a person suffering from weariness is simply not satisfied with his present conditions of life; he is at war with his circumstances. And when something in him holds him back from protesting by word or action, or when something inside prevents him from "having it out," his energies slow down and go on strike. He will then experience weariness in body and mind; he will feel bored, exhausted, and tired.

The best remedy from a psychological and religious standpoint is an overhauling of both your emotional attitudes and your circumstances. You must try to face up to what you are secretly fighting in your circumstances. You will possibly discover what brought about the basic trouble. It may be some great disappointment of your dreams or hopes, or it may concern frustration from some cause; whatever it may be, you must examine your perplexing predicament squarely and come to the

realization that weariness is not the satisfactory way of dealing with it.

When you take into consideration the reason you have not made your protest in other ways, you will come to the conclusion that it is because you are completely submerged with panic at the thought of making a fully sufficient complaint. This panic and "inferiority" is simply the adult version of a panic you experienced when, as a child, you were alarmed and frightened into submission by your parents.

When you relate these thoughts to your analyst, and as you go over them in your mind, you will realize that you were simply helpless when, as a youngster, you were over-powered by the thunder of the almighty adult. Relive the emotions of these experiences until they lose their hold and power over you. You must see them for what they really are, just relics of frightening experiences in infancy.

Following this you will discover that the terrors of your superiors will not affect you, and you will then begin to break your chains. You will find that you are no longer helpless to cope with the seemingly impossible situation but will be able to face it.

Once you can overcome this helpless fear of the person who is your big obstacle and make an adequate protest, you can change and rectify your circumstances. Then is when you will find an interest in life and something to live for; your energy will return abundantly, and it will be the end to your weariness.

FRUSTRATION AND RELIGION

Frustration comes as the result of thwarted aims and ambitions and each day claims a heavy toll of people, taking away their happiness. According to Freud, some of the prime factors of frustration are repressed desires and sex difficulties. We can easily agree with Freud after following through the lives of very many individuals for it is well known that a specific instinct plays an important part at a very early age, that it grows as we grow, and that repression follows, but the urge and desire persist in one form or another. Therefore, if we refuse to realize this fact, if we refuse to face the situation and do not choose a correct, sound, and approved outlet in a crea-

tive form, we remain miserable victims of frustration caught in the whirlpool of a malignant circle of desire.

I am sure that psychiatry would agree that religious faith would be one of those outlets that would be of great benefit to the frustrated victim; it would bring him closer to himself and his fellow-men. For men, in order to be united, "must unite in faith"; otherwise they simply are "lined up." And science and religion must unite to bring healing to the body, mind, and spirit of man, making his life inspiring, interesting, and full.

When we speak of the meaning of life, it is the same for all mankind irrespective of race, color, or creed. Nature intended love to be as essential as food and warmth and all humans need it. When this great essential is denied to man, he becomes discouraged, forlorn, and forgotten; frustration is then ready to rear its ugly head.

In order for man to live a full life, there must be love, faith, understanding, enlightenment, happiness, and contentment. I believe that religion and science can bring these essentials to man by forming a creative partnership to destroy frustration and to guide him to a happy, contented, and full life.

One of the numerous causes that bring frustration is the want of love. Take for example, a little child who for some reason or another was not given the necessary amount of love, whose young life is dull and empty because he has been denied this great essential. This lack of love can cause frustration. Wrong teaching in youth may be another cause of frustration for it can bring about the formation of wrong ideas, culminating in the feeling of guilt, which in turn may bring about a deep sense of frustration.

Both psychology and religion can be of great help when frustration comes. Since we know that it is usually the result of thwarted ambitions and aims which leave us with a deep feeling of discouragement, they can help us by urging us to find something to "feed on" and to divert our thoughts and interests in others unselfishly so that they in turn will automatically become interested in us. Psychology and religion counsel us that if guilt feelings do exist, we should bring our thoughts out into the open and thoroughly analyze them; and they will surely disappear. We must learn to face up to things, to control them rather than to be controlled by them. Once

we learn to think and work outward, to give our best willingly, we will then find full satisfaction, we will find adequate self-expression thus quickly relieving the tension. When we "work outward" and our interests are constructive and creative they will have an outlet, and there will be no time nor room for frustration.

We must learn to take a philosophical view of life in general, remembering that nature intended us to be free and happy. We must never allow this invisible fiend to claim our happiness and ruin our lives; and if it gets hold of you, simply make it powerless to keep you in its clutches. This can be done when you will stop thinking only about yourself. Think about others, always work outwardly, shun self-pity, let your life be mentally active and ever alert, and in serving and dealing with others you will find adequate self-expression. By doing so, you will find the real cure for frustration.

MOODS AND RELIGION

When people complain of something you have done or been or said, do you not often find yourself answering – "Well you see, I am moody, I am sensitive, I am like that!"?

One man makes every breakfast in his home a nightmare by sitting down at the family table with a face of sulky rage, looking out for everything that can annoy him. If one complains, he will say with complacency: "I just feel moody; I am never at my best in the early morning anyhow." And because of his moods, he will see to it that no one else within the radius of his influence is at their best either.

Why should the cloud of his preposterous depression, of his moods, darken everyone else's morning? Well, the answer is, because he is "like that." It is true; he is like that. But need he be like that?

There are people who are given to violent explosions of temper; and when the shattered victims of their rage protest, they say complacently: "Oh, I am just temperamental, I am like that, but it doesn't last, it's all over in a second." Their home, however, is a stricken field. For them it is all over in a second, and they are genuinely surprised and even hurt at the fact that it is not quite over with the rest of the family.

There are people who take the opposite line. With them

it is not over in a second. Quite the contrary. They cannot ever forget some unintended slight, some trifling error, some unconscious mood. They must carry a grudge, they cannot forget it because they are "so sensitive," they are "so touchy," they are "like that" — so sensitive that a word will spoil their whole day. Now, should they be so insanely sensitive to cause them this suffering?

I wonder if we realize the devastating effect on others of what we are pleased to call our "moods." Religion teaches us that in order to live a contented and full life we must learn to conquer these defects of moodiness, remembering that temperament is not our fate; temperament decides our trials — it does not decide our destiny.

Psychology teaches us that our minds, our temperaments, our moods, our characters are governed by law. Modern psychology brings to us the light which enables us to conquer ourselves. In a sense, people have always conquered themselves. There has been a certain instinctive knowledge and also a highly trained and experienced knowledge among spiritual and ethical advisers of the way in which people may direct themselves. But it is a tremendous advance when we ourselves begin to understand how the thing is done.

Today, we are faced with the necessity of ordering and controlling our own lives and conquering our own temperaments. And we have, moreover, the assurance of the power to do so which was lacking to previous generations. Because the psychiatrists will tell you precisely what your difficulties are, and why they come to be there, and how effect always follows cause, the first impression of many who read the subject is one of impotence.

The law of cause and effect has produced in you that weakness, that moodiness, that irregularity, that dislocation of mind; and because you recognize it to be the effect of a cause and the cause has escaped your control — since it originated in your past life or perhaps in your parents' lives — there comes to you something of that depressed feeling which came with the first discovery of natural law.

If you now suffer your present trouble because something appalling happened to you when you were a child, you may ask what is the use of striving against it? You cannot remove it

because its cause lies in the past. It is out of your control. It never was in your control. If some power that is in you has to be suppressed, it sets up in you a revolt and puts you in a state of agitation. Or again, if some check has been imposed on you in the past, it has set up in you a nervousness, a moodiness, a fear, a weakness, and irritability, and the very fact that you know how it has happened only makes you feel helpless.

Yet, we must never forget that the result of knowledge should always be power and always has been power when knowledge has become understanding. To him who *knows* that the world is governed by laws that he cannot escape, the knowledge may mean paralysis; but to him who *understands* it, it is freedom and power.

The psychiatrists and the psychoanalysts find that through knowledge they are able to give us aid, restoring to us power, health, and happiness. To know that something has happened to you which has upset your nervous balance may, in the first instance, be paralyzing; but when you understand, it will mean power for you are now working in the light. You can see and realize what has happened to you. You can understand it.

In psychology we find the knowledge and power to change human nature — to redirect its energies to be used creatively instead of wastefully. It is able to give us a diagnosis of nervous and mental afflictions, it can analyze our emotions, it can teach us how to control and how to conquer. It calls upon us to have the greater power over ourselves, to understand our dangers and our difficulties, to trace them to their source, to deal with them wisely and always with the assurance of triumph. The teachings of psychiatry and religion, working together, are the great healing powers for "moods."

FEAR AND RELIGION

We must abandon fear if we wish to live a full and happy life. Life itself is a struggle. Existence is a battle, and we are all Soldiers of Life. Only the few triumph, and the many falter and fail because they are victims of that dread enemy of man called Fear.

A story is told of a dream the poet Shelley had in which he was continually pursued and thwarted by a strange man whose face was veiled. He made a fortune and the stranger took it

from him. He achieved fame and the stranger turned it to disgrace. This veiled figure frightened him in his bed, spoiled the taste of food at his table, abashed him in company, and disturbed him in his solitude. At last he fell in love with a rare and divine girl; the stranger disappeared. The poet's wooing prospered, and they were to be united in wedlock. At the altar when the minister was about to perform the marriage ceremony, the veiled figure suddenly appeared and cried: "I forbid the banns!"

"Who are you?" demanded the bridegroom. And springing forward, he tore the veil from the man's face. Then he awoke trembling from his dream. For he saw that the face of the man was the face of himself!

Such is the fear that congeals the free flow of human energy, paralyzes our best intentions, makes the tongue tied, conjures up ghosts out of nothing, causes us to flee away from shadows, and makes us afraid of ourselves.

True religion advises that you must learn not to fear man. Remember that every man you meet is a child of God; therefore, in meeting him, appeal to him and try to come in touch with the God in him. If he will do the same, if all men will approach one another in a spirit of humility and mutual reverence — reverence for the diviner part in each — the time will come for the great meeting of brothers; the last reconciliation of God's children in the Creator's world, the home for all.

Of what are you afraid? Many will say "I am not afraid of anything." Yet when you analyze that attitude you will find many people even at fifty years of age who are afraid of the dark. Perhaps we are all a little skittish about the darkness, though many people will not admit it. Those fears were implanted in our consciousness when we were children, and many of them continue through life. We are as ready as anyone else to admit that there is no sense to them, but they still persist. Perhaps you would be surprised to discover the fact that you are afraid of poverty or of old age, of disease or of public opinion; afraid of dangers for your loved ones, afraid of a multitude of things. We are all victims of fears, but we must learn how to control them.

The vicissitudes of life and environment are bound to catch us if we are not on our guard. I believe the greatest consolation

and stimulus centers around the realization of eternal life taught by religion. Perpetual existence is governed by the law of cause and effect, and the law of cause and effect is operated correctly by virtue of the Golden rule. "Do unto others as you would have others do unto you." There is a happy consolation in the certainty of a future reward for present endeavors. *Anticipation is always a forecast of realization.* I have realized that I have known my loved ones for eons of time and that I shall not lose them at the change called death.

Psychologists tell us that fear is a destructive force — it is an unreasoning emotion. Fear often becomes a mental contagion that forms the basis for its physical correspondence. There is a tradition, in substance, that once as some pilgrims were leaving Bagdad they met the Plague about to enter the city. Upon inquiring, they were told that his errand was to slay a thousand people. It turned out that ten thousand died. Upon being reminded of the great excess after he had left, he replied: "I slew only the promised thousand, and fear killed the rest."

Our late President Franklin Roosevelt said "To fear fear is the worst kind of fear." One is reminded of a bit of poetic effusion which describes the situation.

> I joined the new Don't Worry Club,
> And now I hold my breath;
> I am so scared for fear I'll worry
> That I'm worried 'most to death.

It is easy to say "you must not fear," but as its exercise is involuntary, nothing is gained. No one wants to fear, but if he does, something more is required than to say; "Don't." How then can this adversary be disposed of? Not by solemn warning, but only through a discovery of his beneficence. That is, by convincing the fearful that it has use and beneficent purposes when understood. If something has no existence, save in consciousness, so long as one believes that it is against him it is really destructive. "As a man thinketh in his heart, so is he." (Proverbs 23.7).

The basic foundation of happy and contented living and the control of all kinds of fears is to get the realization that back of all our purposes there is a beneficent purpose. In our evolution

we are in an ever-changing scene, and it is our business to become increasingly pliable to the ever-shifting scenes of life. All of this furnishes a basic foundation for the ability to maintain a healthy body and mind which nobody can do except by having a refuge in faith in religion.

Of those people whom you loved ten years ago, many have gone; and those you love now will pass on into other associations. If we can bear in mind to be ready always to meet any circumstance when it presents itself, to be alert, and to be increasingly pliable to the ever-shifting scenes of life, then our fears, our griefs, and our regrets will melt away, and we will then have a good foundation for building healthy minds and bodies and a happy and full life.

COMPLEXES AND RELIGION

Probably all your personal complexes can be classified under four general heads. They are Regrets, Injustice, Grief, and Fear. Analyzing personal complexes is futile, I believe, except for the comparatively few individuals who have arisen through experience to that level of comprehension where they are willing to look at their life without favor. Those who look at life to find excuses for their own failures need to go back into life and suffer more disappointment until they are at least willing to see life in true perspective, no matter whether it hits number one or another.

Both psychology and religion believe that it is indeed foolish to waste good time in regretting, in worrying about the past. "It is folly to shiver over last year's snow." You should be done with the past, its regrets and disappointments — except as they warn and safeguard you against their repetition — and put your faith in the future. For each memory is a fresh beginning; and when the morning with its fresh beginning comes, all yesterdays should be yesterdays with which you have nothing to do. The way you lived your yesterday has determined for you your today, and the way you live your today determines your tomorrow. Look ever ahead, expectant of great things yet to come.

It is foolish to be afraid and to worry. Nothing is as bad as the fear of it. Fear and lack of faith go hand in hand. The one is born of the other. Tell me how much one is given to

fear, and I will tell you how much he lacks in faith. Fear and worry are expensive guests to entertain, and you cannot afford to entertain them.

Primitive fears are legitimate insofar as they act in self defense. If you meet a mad dog you are not expected to stand there and pet it. You are expected to get out of its way and run as fast as you can. When a car is bearing down upon you, jump and be quick about it, or the world will know you no more.

But such fears are not what kill. Our primitive ancestors sensed danger, jumped into action to eliminate it, and having accomplished their purpose, took a nap in peace. But we in our modern civilization are tormented with a multitude of fears, concerning which there seems to be nothing to do. We vision the first failure; we fret, worry, and torment ourselves in an unhappy circle of concentration which gets nowhere. The effects of worry are too well known to demand that much be said concerning them. Then why indulge it? Such a question, put squarely to your automatic self, by your conscious, intelligent self, begins to solve the problem — that is, if you mean it.

There is no solution to our multitude of problems, our fears lest our wishes cannot come true, except to get so wise that we can succeed. Therefore, with all thy getting, get wisdom — get understanding, get plain common sense. Make common sense your constant guide. Develop clearness of judgment, dignity, seriousness, and a sense of the profundity of life. In every trouble, you will find that complete knowledge concerning the cause will reveal the cure, and this liberates.

Another offender and cause of worry is "injustice." "If I had the chance which another had, how different my life would be." "I married the wrong woman!" "I married the wrong man!" "My children have disappointed me!" These and a multitude of other accusations against nature and her Deity pour forth against that which the fates or furies have handed us.

To live a worthwhile life, psychology and religion advise us to keep in mind that it is not what happens, but how you take it — that is all that really counts. Nothing will affect you unless you give it attention. No one can really hurt you but yourself. You are where you are because you are what you are. When any situation has taught you all the lessons which it has to offer, you will find the situation disintegrated.

There are some psychiatrists who contend that most of physical ills are in some way related to mental factors. One psychiatrist has listed warts as a physical ill traceable to the emotions, reporting that warts frequently result in persons immediately following some deep emotional crisis, such as the death of a loved one. There are, of course, the various complexes – those with insecure feelings (inferiority), and the "Repressed Hostile" (those who hide their hates), "Conversion hysteria" (those who concentrate on one symptom), "Inward expression of emotion" (those who are inwardly nervous but outwardly calm), "Temporal relation to stress" (following emotional crisis), and "Dependent Needs" (the help-seeking type, the clinging vines). People who have these complexes should get immediate medical and psychiatric aid.

But religion also wants us to remember that the mind is the master. Your body energies do what you tell them to do. Many suffer from insufficient and incomplete expression of their mental powers and nerve energy. Life hands us so many restrictions that it is almost inevitable, unless we have greater natural independence than most people have, to overcome them. Enthusiasm liberates energy when the enthusiasm is freely expressed, and relaxation and peace of mind follow.

Begin now, rid yourself of every retarding thought, every undesirable habit or other influence. Be eager to receive and apply helpful suggestions from any source, try to make everything contribute to physical, mental, and spiritual progress, devote your time and energy chiefly to essential things. Make a study of your life with its possibilities, now and remote, to the end that you can live a day full of attainment which satisfied both mind and body and will continue and last a normal span of life.

THE PRESENT AND RELIGION

In these years of great tension, with the strain of war and the hydrogen bomb before us, there seems to be a tendency to avoid the present. These people look back pensively on the past longing for its return. "We ought to do something about it" they say, all too conscious of their powerlessness in the face of the immense economic forces of today. They often comfort themselves with thoughts that things will be better again in

some distant future, possibly during the lives of their children.

They give no consideration at all to the present. They just automatically jump from the past when everything was well to the future when they hope everything will be better. This is part of the modern frustration, and its widespread use as a thought mechanism is met with under many guises.

Religion teaches us to live "now." For we do not know what Today can bring forth. It presents a new chance every minute to everybody, and measures time with the heart beats of all that live. It can see clearly, and where Today is, it is always light. People are always happy to see Today. As the psalmist tells us "Day unto day uttereth speech, and night unto night showeth knowledge" (Psalms 19:2). The days do speak to us, day after day and night after night, of the never-failing continuance of time. There is no pause no change in the procession; none of them breaks his ranks; forever they abide the same. Part of today belongs to tomorrow as the seed belongs to the shoot, as the foundation belongs to the building. So today owes its best to tomorrow, for not to do right today may ruin tomorrow. But the reverse is not true. Tomorrow cannot ruin today. Time's wheel does not run backward. Therefore, religion advises to dispel foreboding and anxious forecast, and live and fill today with faithful work, with kindness, courage and hope.

Psychology concurs with religion, and teaches us that life is here to be lived now, and its enjoyment is not possible at any other time than here and now. Contemplation of past joys may bring a pale reflection of their enjoyment, but how often at the expense of the present! The future has to reach us and be "now" before we can enjoy it. Dreams and hopes for enjoyment in the future are wonderful, but there is no absolute guarantee that the enjoyment will, in fact, arrive. When we speak of enjoyment we mean not only pleasure but the satisfaction and joy of doing a worthwhile job.

Then we have the people, who refuse to give any consideration to the present, their entire concentration is on the future. These future-minded people, these secret hoarders who live for their retirement or for some other distant fulfilment, are simply stultifying their lives. Take for example the person who plans a world tour when he retires, and who meanwhile deprives himself of every possible relaxation, or enjoyment, or small

expense now in order to secure his future. He will, however, discover to his regret that it will be very difficult for him to break this hoarding habit so strongly adhered to for so many years. The habit of just enduring the present will have become so ingrained that his joy will be short-lived. The fact is that this postponement of enjoyment until some more favorable future time pays no dividends. By the very postponement there is more strengthening of this habit of by-passing the present.

Religion and psychology both teach us that time once passed can never be recovered, and that the present gives man the gift of opportunity. He lives today, and all his joy or sorrow he receives today. It is "now" he decides every question, and it is the present alone that brings him knowledge.

To plan for the future is, of course, only wise, but to do nothing about it now, rather tends to put the planning into jeopardy of becoming just a pious resolve. By enjoying the present, by doing things "now" which gives you satisfaction, enjoyment and happiness, and at the same time helps towards your distant goal, you are getting the best out of yourself and living a life that is religiously and psychologically well balanced.

To be successful in life, we must avoid the tendency to think either of the past or future to the exclusion of the present. The present is the only time that can be enjoyed, and we must strongly strive against this habit of merely enduring it.

We must give the present a chance. We may look to the past as a depository of inspiration and of accumulated experience which should help us to do better now. The Yesterday brings man the gift of forgiveness and forgetfulness. He could not enjoy the present if he could not forget much of the past. It gives him also a few leaves of memory, that out of that wisdom he may be wise to avoid the pitfalls into which he has once fallen. We may look to the future, too, regarding it as adventure ahead. Every bud the future sends, every spring that comes, every child not born, speaks of the life that is to come, a time which, when it comes, we will enjoy. But let us refrain from looking so often at either past or future that the present is rendered sterile.

Don't endure the present. Enjoy it! "Now" is the time, it brings life and opportunity, for even when we look backward or forward, the present are the eyes through which we look.

PHILOSOPHY AND RELIGION

Philosophy, in general, is an inquiry into the fundamental nature of the universe at large, as opposed to the discussion of those particular aspects of it which are dealt with by the special sciences. When we begin to think about the puzzling question of the universe, we immediately ask ourselves whether "materialism" may not hold the solution of all perplexities.

Can the theory of materialism possibly be true? I ask "can it be true" rather than "is it true" because the typical agnostic is one who is at least disposed to concede the possibility of materialism. For if he is ready to reject even this one theory from the class of possible but unprovable theories, he can not actually be considered an agnostic.

What does materialism really mean? Strictly speaking, it should mean the idea that nothing really exists but matter. But the actual continuance of being, in some sense or another, of our thoughts and emotions and sensations is so immediately evident to common sense that such a doctrine can hardly be upheld. It is a doctrine which is disproved in the very act of uttering it. For practical purposes, therefore, we must define materialism as being the view that the ultimate foundation of all existence is matter, and that thought, sensation, emotion, — in fact, consciousness of every kind — is simply an effect, a by-product of certain material processes.

If we are to hold to the view that "matter" is the only thing that exists, or is the final source of all that exists, we should be able to define what matter actually is. It may seem to the unreflecting mind that matter is after all the thing we are so sure of and of which we know all about. But to see or feel matter there must always be present the "I" as well as the matter; accordingly, there must be matter plus mind in order to know. Of course, there can be an assumption or an inference that matter exists apart from the "I" which knows it, but that would not be immediate knowledge.

Even the most fundamental element in our notion of matter, — the space-occupying quality — is made up of the relation of one part of it to another. But is it not true that apart from mind there can be no relatedness? For there must be a mind which is able to understand or hold together both terms of the

relation. Then, if apart from mind there can be no relatedness, and apart from relatedness, no space, and apart from space no matter, it must follow that apart from mind there can be no matter.

It must then be understood that it cannot be merely for such minds as ours that the world has always existed. Our minds have a beginning and an end, they are awake and they sleep. No mind can at any time actually perceive all that there is to be known. We discover the universe piece by piece. Matter cannot understandingly be supposed to exist apart from "mind," and it clearly does not exist merely for "our" minds.

Everyone of us knows only a little bit of the universe; all of us together do not know the whole. There must, however, be some one mind which knows the whole if the whole is to exist at all. Therefore, the mind which is absolutely necessary to the very existence of the universe is the mind that we call God.

We can see now how philosophy actually leads us to God and religion. For philosophy agrees that, for the events of physical nature at least, there must be one "cause." Since the only kind of cause we seem to have knowledge of is a rational and conscious being, we have indeed a very powerful argument to support a belief in the ultimate reality – the "mind" – from which all other reality is drawn. A single conscious mind which we can describe is not only "intelligence" or "thought" but also "will." We find philosophy, then, giving us additional consideration in support of God and religion – in support of the conclusion that the world is not merely thought by God, but is also willed by God.

True religion is a religion of reason. In fact, it must be able to stand the test of reason; otherwise, it would lose its power and influence over rational minds and reduce itself to a superstition of the ignorant. Philosophy, however, agrees that there is a limit to the functioning of reason in relation to the Great Unknown. Religion cannot be considered simply a mental attitude; it is also a state of feeling. Every thinking man must have a philosophy of life; and as he formulates his philosophy of the universe, this philosophy becomes his religion. Thus every philosopher, every thoughtful man, must have a religion. So we find philosophy and religion walking hand in hand; for

true religion will never stifle any philosophic inquiry regarding the universe. To a certain extent, religion is a philosophy of the universe, a philosophy of life. It manifests our attitude to the totality of things, and appeals to the whole man — to mind, heart, and will.

NERVOUSNESS AND CALMNESS

There are many people today who run from one religion to another, changing their religion as they would a garment, hoping to find satisfaction, assurance, and security in the new religion they embrace. For a while the new belief, being sort of a novelty, gives them peace of mind; then they become restless again, the novelty wears off, and they go seeking another religion. Psychologists will surely agree that these people are highly nervous due to the lack of a calm, social-minded philosophy of life. They accept the first creed, the fashionable catch words of the moment, and switch first to one belief and then to another.

Having no sound basic principles to place them firmly in a changing world and in an environment that demands frequent readjustment of the personality, these unsettled minds get tossed about like a boat without a rudder. There is nothing in their beliefs to give them steadfastness, loyalty, firm adherence to fundamental principles. Hence when they are challenged and asked for an opinion, they can only make weak and feeble and nervous responses.

There is indeed no question that man must acquire a philosophy of life. A philosophy of life can be acquired such as will withstand the disturbing features of present day civilization, and nervous individuals should make some effort to lay hold of the meaning of life and of what society expects of its members. I do not mean the adoption of the feathery optimistic ready-made new religions. We need something more sound and substantial, solid and enduring, than these attempts at providing a comfortable featherbed philosophy to catch nervous and uncertain people.

These are but evasions of the real stuff of life. And real courage, such as the nervous are deficient in, is not to be acquired by smooth and slick suggestions daily repeated like clockwork nor by the misleading phrases of "it ain't-a-goin' to rain no

more" philosophy. True social courage can be built by the most nervous of individuals if he will but pay the reasonable price of daily living the courageous life.

I believe true religion can be of great help to the nervous individual for true religion teaches the philosophy of calmness. This philosophy accepts as one of its bases the belief that whatever comes into our lives is meant to be used as life-experience. This is just as true of griefs and sorrows and disappointments, of ordeals, tests, and difficulties, as of enjoyable and pleasant events. In fact, true religion inculcates a quiet acceptance of adversity and the turning of it into a source of power.

Calmness is a great quality in life which we should desire to possess because being overwrought for any reason will make clear thinking and well considered action impossible. Thoughts become disjointed and inaccurate, and false beliefs are accepted uncritically when we are under the influence of disturbing emotions.

Calmness is essential in success as well as in failure or disaster, and we must learn to keep our heads even when we happen to have done something to deserve applause. Many who have won through to what the world calls "success" have become victims of the great modern plague called "nervousness." It is possible that those who have reached to the top of the ladder of so-called "success" become nervous for fear that they will not be able to maintain the dizzy height which they have attained. They are expected by everyone to do yet greater things and wonder if they can rise to the expectations of critical onlookers.

This philosophy of calmness that true religion inculcates may be achieved by steadily declining to be over-desirous, over-covetous, overjoyed and over-enthused. These excesses of emotion all bring their unavoidable and inevitable reaction. But one need not be a dull, sluggish individual in order to be calm. True religion teaches that an individual can be greatly appreciative of things that excite the emotions without letting the emotions run away with him. When one will have a well-developed coordinating power at the center of one's being, it will be a very important factor in the establishment of calmness and inner poise. For it is known that a life of impulse leads to a confusion of exciting but conflicting and disturbing errors.

Individual lives, just as members of an orchestra, need conductors.

A person suffering from nervousness, or, to use the more scientific term "anxiety neurosis," needs some principle or philosophy of life that will unite the whole personality under one ruler. The "will" is the religious name for the ruler. Freud's version of the "ego" is the modern presentation of this ruler within. And he claims that the function of our ego is to master the impulsive, primitive desires of the unconsciousness. The ego also has to put the "super-ego," which we may generally call conscience, in its place and not allow it to become too strict on the one hand nor too lax on the other. A third function of the ego is to keep us continually in touch with reality, with the practical exigencies of everyday life. When the ego is poorly developed the person becomes nervous and irritable because the ego, instead of being master of the instinctive self, is its slave; hence, there is complete subjection to fear, guilt, and other injurious emotional disturbances.

If the ego is weak, conscience may become an oppressively ruling despot. Then we see, for example, the child who is unreliant and timid because he fears to do anything at all lest it be "sinful" or wrong. Or again, the ego may fail in its task to keep in touch with actual reality; and this results often in giving a false presentation of various situations.

Both true religion and psychology advise to develop the ego. The more we can remove the scene of our emotional disturbances from the hidden unconscious into the light of full consciousness, the stronger and more powerful will the ego become and the more will it rule our lives free from any kind of fear. It is my honest belief that the most unifying factor in human life, the factor that most efficiently and effectively reduces warring elements of internal dissension and strife to calm and assured self-control, is a definite philosophy, a concrete goal in life. Of course, not any goal will do. It must be a goal that will be useful to one's self and to others. For when we examine the lives of men and women renowned for their calmness, for their undaunted courage, for their self-reliant behavior, we discover that these people oriented the whole of their lives towards a chosen goal on the useful side of life.

Lack of calmness and self-control produce the inharmonious, discordant elements in our lives and in society. It is the absence of a worthwhile goal in life that brings about mental laziness and supineness, mental division, emotional deviations making for nervous illness. A worthwhile goal in life integrates at one point all our capabilities and forces; and through the stimulation of our active powers by the visualization of attainment, our inner powers can be released.

There must be a persistent desire and a confident expectation of reaching this definite goal. The nervous individual must actually set in motion the energy, will power, and intelligence needed to attain his goal; and once there is earnest concentration on the longed-for achievement, anxiety neurosis becomes a thing of the past.

PESSIMISM AND OPTIMISM

There are two opposite approaches to a philosophy of life, pessimism and optimism. The optimists believe this is the best of all possible worlds, life is full of happiness, man is capable of developing to the highest degree in every field of endeavor, and the prospects placed before the human race are bright and attractive. The pessimists' philosophy is exactly the opposite. They believe that in this life there is no chance whatsoever for any improvement for man, that human life necessarily holds more pain than pleasure, that conscious existence must be considered as the worst of all possible evils, and that life in general is absolutely not worth living. In fact, when dealing with the philosophy of pessimism, we are actually dealing with a thoroughly developed and reasoned system of belief. We find this pessimistic spirit revealed in the hopeless and sceptical tone of much of our modern literature and also in social intercourse with many of our intellectuals of a certain temperament.

The pessimists are not in full sympathy with psychology and religion who give hope, faith, and good cheer. Psychology and religion claim that this world is a good world and life is worthwhile. The pessimists are harsh, and even bitter, in their condemnation of what they consider as the optimistic spirit of the Bible. Their indignation is startled by the account given in Genesis of the Creation in which all things are pronounced to be "very good." The pessimists find the happy and cheerful

outlook of human life generally taken by the ancient Hebrews to be offensive to their tastes and temperament even though they may agree with the pessimistic spirit and the sorrowful conclusions of the writer of Ecclesiastes.

There is no question that the psychology of the foundations of pessimism is unreasonable and faulty. Since adherents believe that the blind will or the Unconscious is the absolute existence, how can they account for the outgrowth of Consciousness? Religion answers the question of the origin of the human soul by stating, "God made man in his own image." (Gen. 1:27) From God's inspiration he receives understanding. The pessimist believes that the Will, moved by its unconscious wish to live, at length reaches consciousness of itself in the human brain but that there it loses all the illusions which had bewildered it. The Will reveals, when in man it reaches the height of consciousness that life is painful, that all reality is empty, that annihilation would be preferable. The height of perfection is the negation of the will to live. According to the pessimist, Will, or effort, is in itself bad and can only bring misery and sorrow. Because man is destined to will, and to will to live, he is said to be destined to unhappiness. To strive after, to work for, any supposed satisfaction — that is pictured as of necessity evil.

Religion and psychology cannot accept such theories. Their philosophy of human nature is sound; they regard will, endeavor, continued striving after a worthy goal, as the noblest and truest discipline of humanity. Endeavor in subjection to reason is the glory of human nature and far from being the main source of human misery. In fact, "endeavor" is the indispensible condition of our highest life, our most prized knowledge and experience, and truly the source of our contentment and happiness.

From life's experience, we must conclude that the representation of human life given by the pessimist is unreasonable and unjust. He refuses to raise his eyes to the bright sky, or to the future, but simply looks down to the dark earth of surrender. When religion and psychology ask us to compare the good with the evil — the comforts, the enjoyments, the opportunities of healthful exercise of mind and body which this life furnishes, with suffering, sickness, sorrow, or other inevitable evils of life — still the result will be a conviction that the good

far outweighs the evil. This can be proven by the fact that those who find fault with life, who bitterly complain and say "Life is not worthwhile," are nevertheless usually most unwilling to part with it, using every method to prolong it.

It is true that we cannot judge the worthwhileness of life simply by a balancing of pains and pleasures. It may then be a question of whether in all cases life is worth living. There is no denying the existence of evils — of pain and sickness, of sorrow and disappointment, of bereavement and tragedy. But religion and psychology bring to us faith, hope, and understanding. We know that God does not smite us in anger, regardless how heavy the hand of God may fall upon us. Psychology teaches us that the ills as well as the joys of life are intended for our good and for the making of the real, normal man. The pessimist, on the other hand, believes all conscious life and all active exertion as of necessity miserable. The psychologist contends that the exercise of our intellectual powers bring purest delight and make life worth living.

Religion and psychology teach us to be optimists — to have faith, hope, and courage, to believe in ourselves, to look ahead and see the goal. They tell us to find contentment in the right exercise of our God-given faculties, to appreciate the provisions made for the legitimate satisfaction of our appetites and instincts, and to find the true sources of satisfaction in our services to our fellow-men.

Religion and psychology concur in approving optimism and condemning pessimism — for pessimism would rob humanity of hope and bring defeat, while optimism brings hope and faith and ultimate victory to humanity and contends that life is worth living.

VISION AND IDEALS

No model of anything ever sprang into existence. The vision may come in some moment of inspiration, but never the model itself. There can be no service without vision, and no real vision without service. The incentive for doing comes from seeing. No time in life is quite so valuable as that in which vision comes. The "practical" is not to be despised; it is necessary, but it is not all. We smile sometimes at young people's aspirations and call them air-castles. Perhaps they are,

but they are not to be scoffed at. For out of them come ideals and dreams which lead human nature upwards towards heights whereon may be built grand and lofty structures.

One reason why vision is so important is because it is the source of faith. Believing is at the bottom of all advancement. All art, all architecture, all invention are the result of believing, of dreaming, of faith. Each creation of man's hand was given by someone while yet invisible. This is true of the cities in which we live, and in the streets in which we walk and of all institutions whose benefits we enjoy. It is the men who believe in unseen things who lead the world upward.

Another reason that vision is important is that, with the faith and purpose growing out of it, it creates self sacrifice and enthusiasm and brings things to pass. If you have vision you will perform the duty of each moment to the best of your ability, and you will feel confident of ultimate results, making yourself equal to every situation by vigorous and enthusiastic application of your best powers. You may wonder why it is that following a vision has so much to do with success in life. It is because it gives such definiteness to your aims. There is something to strive for. The inspiration of vision assures persistence and tenacity. If you follow it you will know how to retreat. You will press toward a mark and arrive there ultimately. What then are hardships, ridicule, persecution, toil, sickness?

And more — vision and dreams, with the faith that grows out of them, give purpose. Purpose is the out-reach of life, just as faith is its up-reach. Hence, a purposeless life is doomed to failure. It does not strive for anything. It has no aim. Even in nature nothing is purposeless. Nature proceeds in straight lines. Each plant, each shrub, each tree could say, "This thing I do." It puts its entire strength into bringing about a certain result. Though beset by enemies, attacked by worms or drought, it redoubles its effort to bring this about.

Sometimes we are prone to over-emphasize the practical side of matters. We sneer at those who speak to us of idealism, and imagine we have vanquished them by laughing at them and calling them visionaries and dreamers. The truth is that the dreamers, the propounders of great ideals which at one time were ridiculed and rejected, have conquered the world. Take any great achievement in the history of the world and

trace it to its origin and see whether at its inception it was not ridiculed as a vision and a dream. These dreams of a higher life, these ideals of a higher conception of the duty of man, are the leaven of human activity and the justification of the struggle for existence.

There are vast realms of truth that are never known by reasoning, nor can they ever be directly expressed by speech. Some call it "feeling" — others call it "vision." I believe all people have profound experiences of this kind within the realm of nature. They realize a Presence there for which science takes no notice. The green hills, the blue sky, the billowing sea, the bloom of flowers, the flight of birds, and the glorified twilight awaken experiences that partake of the supernal, experiences that uplift and sweeten and ennoble all life.

When Paganini, who was so grotesquely awkward as to excite his audience to ridicule, lifted his violin to his shoulder, he was at once sublime. He so shook his hearers that he created the impression that he was filled with vision. Neither he nor others could find any other way to account for the effect of his genius.

Poets, painters, sculptors, writers, and musicians prove that there are things all about us which the eye has not seen, nor the ear heard, nor the heart imagined — things not proven by any process of logic; but realities lovely, exalting, enduring. I call it vision.

In order to reach our goal in life, psychiatry and true religion advise that we should obey the best impulses within us, keep the doors of our minds resolutely closed against every undesirable, depressing, destructive thought. For a great deal depends on man's thoughts. We become what we think. A thought is a seed. A thought is alive. And our thoughts tend to clothe themselves in actions. The seed becomes a plant; strong if our thought and love are strong, weak if they are weak. But before ideas can be operative men must lift them above the common dead level and shape them into ideals or lofty schemes for improvement of character or conduct. And since the ideal which man possesses, or which possesses him, may come to control him so that he is elevated or dragged down despite all other influences, it becomes extremely important for man's ideals to be worthy ones, uplifting him in his aspirations and endeavors.

Religion, like ideals, has to do with the refinement and ennobling of man's best faculties. It seeks to raise them from the commonplace, material things to spiritual ideals. We cannot live a true life without them. To let a man try to live without ideals is to let him try to live with no sky, no aspiration, no religion, no Creator in his thoughts.

When we open our minds and hearts to noble and great thoughts, our character will assume new strength and significance. With high ideals and a true conception of religion we have a combination that is invincible. With these we have the keys to life — life with all its powers of beauty and wonder and zest and contentment. And the future lies before us with its ever-opening doors. For there is a great place for us which we should claim by the sovereign right of our innate worth and ability. When we visualize a vision, we should not simply keep on dreaming but resolve to act energetically and promptly, for the golden opportunities are now ours. For we will find that true greatness is expressed in love, honor, reverence, and nobility, and that the great producers of the world have invariably been men of great vision, and greatness always looks upward.

6 Maturation and Religion

True religion and psychology teach us that fullness and happiness in life largely depend upon the degree to which we develop physically, mentally, and emotionally. Both religion and psychology stress the great need for maturation for the essence of life is growth.

This is not a make-believe or a dream-world in which we live; it is real. In order to live successfully, you must, as a mature person, come to terms with reality. You must learn to meet every obligation, responsibility, and circumstance with confidence and unwavering faith and recognize the realities of life.

Life has in it health, joy, love, prosperity, and peace. It also has in it sickness, sorrow, hate, poverty, war, and death. Life requires that we adjust ourselves and share in all that it gives, not only in the half we like.

When we begin to resent our difficulties and grow bitter because of our hardships, when we have an ever-present fear of death and carry a heavy sense of guilt, when we are constantly blaming everyone and everything but ourselves for all our troubles, then we are basically undeveloped, we are immature.

To develop emotionally we must learn to accept the world realistically and come to terms with ourselves. We must set before ourselves a true and definite purpose in life; and with increased resolution and concentration we must grow steadily in physical, mental, and emotional strength. As we realize our steady growth, we will experience a new and wonderful meaning of life's values and take our places in the world.

When we learn to have a sense of life's values, we will not indulge in fear, worry, anxiety, and egocentrism. Matured judgment will make us realize that the best results come from

accepting the world and from recognizing the truth of the universe we live in.

A mature person, an emotionally developed person, will always drop "pretense." In a clear light the false selves that we have wrought about us like garments will shrivel and fall away. Whatever we really are, that let us be, in all fearlessness. Whatever we are not, that let us cease striving to seem to be. If we can rid ourselves of pretense, of all untruth of word, manner, mode of life, and thinking, we shall rid our lives of much restlessness, anxiety, and fear. Let us hide nothing, and we shall not be afraid of being found out. Let us put on nothing, and we shall never cringe. Let us assume nothing, and we shall not be mortified. Let us not pretend, let us do and say nothing untrue, and we shall not fear to have the deepest springs of our lives sought out, nor our most secret motive analyzed. Nothing gives us such upright dignity of maturation as the consciousness of "I am what I pretend to be." About me there is no make-believe.

A very important sign of a mature person may be found in his tolerant attitude towards others. People who are addicted to judging others harshly are really revealing their own fears and frustrations. You must learn to be patient with those whose opinions conflict with yours. No one has a monopoly of truth. You may not be wholly right, and your opponent may not be wholly wrong. It is indeed more profitable for you to look for faults in your own judgment than in that of others. It is of prime importance that you put your own mind in order before undertaking to set other people aright. Tolerance, patience, and right motives will give you a sense of emotional and mental security.

What life means to us depends more upon what we are than upon what happens to us. That is a very old truth, known by the wise sages of religion, but reinforced and reiterated by psychology in this modern age of ours. It is, of course, true that fate plays strange tricks upon us; yet this truth shines clear: Destiny is determined by character. The "self" transmutes circumstances to its own form and dimension.

Again, both true religion and psychology teach us that if we grow rebellious and sullen in face of circumstances, if we fall into self-pity, if we shrink from the challenges and tasks

of life, if our sympathy dies and we isolate ourselves from helpful and kindly contacts with our fellows — then, inexorably and inevitably, the best that life can mean is impossible for us.

On the other hand, if we seek to be helpful and kindly and act maturely, if we face our days with hope and courage, if we look on frustrations and setbacks as things on which to try our mettle, if we can keep alive a sense of humor that saves us from becoming obsessed with our own importance, then, again, we reap our own reward right here in this life in this world. We do not have to wait for any religious promises of salvation or of a wonderful life in Paradise. It is a fact that life returns to us that which we have sown; we shape and weave our destiny by growing up and being what we are. Reward comes naturally, necessarily, just as a chemical reaction flows from the bringing together of certain elements.

We learn a truly instructive lesson from a tree. A lesson of growth and usefulness. There it stands straight and dignified; it speaks of strength and composure in storm and sunshine. Its roots symbolize profoundness and safety. Its branches and leaves are expressions of harmony and gracefulness. Supreme and silent it serves as shade and shelter. The combined teaching of true religion and psychology informs us of the great necessity of "maturation," not only physically but mentally and emotionally as well. We are taught to learn to hold tenaciously to principles of truth and understanding; and like the mighty tree we will steadily grow in power and purpose. The Psalmist beautifully expresses this thought: "And you will be like a tree planted by streams of water, that bring forth their fruit in due season, whose leaf does not wither, and whatsoever they do shall prosper." (Psalms 1.3).

REALITY AND RELIGION

Both religion and psychology teach us that normal men must react to life in terms of reality. They also advise us that confidence, courage, vision, enthusiasm, and faith are the golden keys to enlarged selfhood.

But there are circumstances in life when people question the value of these teachings. What of the parents whose only child is suddenly taken from them by illness or accident? To the parents their loving child was their whole life, and now

everything has turned dark. Then they begin to question Why? Why did God do this to them? Why is life so cruel to them? Why were they so punished?

What of the patient lying on the hospital bed, dying slowly of cancer, asking Why? and the family standing by with broken hearts asking the same question, Why?

Can the physician, psychiatrist, and minister simply tell them that confidence, vision, and enthusiasm will see them through and make everything well again? Under these circumstances would not these words seem little more than empty sounds?

These words, however, will not seem like empty sounds if the minister can present the true meaning of religion. Man cannot turn to God and religion simply to be molly-coddled and kept secure and safe. When sickness, trouble, tragedy, and death come, he will cry out, "Why did God do this to me?" and question, "Why did God let me down?" This kind of religion is psychologically wrong and, as a working philosophy, unsound.

Nor do we mean by "religion" a matter of dogmas, creeds, ceremonies, and articles of faith. Religion is bigger, greater than any creed or all of them together. When we will understand the true meaning of religion, our question will be answered. For we will then know that the Creator of this world rules at the heart of things, and that everything, could we but see and know all, has its place and its function within the purpose of His love.

The minister of true religion can explain to a bereaved parent that a child is simply a loan to parents for an allotted time and then God wants his loan back. The parents must give that loan back to God. Instead of complaining, rather thank God for the years in which your dear child was with you, bringing to you happiness, joy, and comfort even if only for a brief period. God gives life; who then can question His right to take life?

Your great love for your child will not be lost for God will enable you to devote unto those still with you and around you that love which you can no longer give unto the departed. Your kindness and tenderness is not lost; you can bring it to those in need who never tasted its sweetness. You will then find religion strengthening you and aiding you to rise above the

anguish of that parting hour, to resign yourselves to God's all-wise decree.

When the psychologist fully explains, they will not seem like empty sounds. When he speaks of "confidence," he means a real reliance on our powers to fulfill what we are called upon to do. He tells us to discard our self-distrust and fearfulness, to believe in ourselves, to go forth into life with courage and hope and start upon this search of self-development and self-discovery. This means a strong determination to make the best of ourselves — not alone for selfish reasons, but for the sake of others as well.

By "vision" the psychologist means that we have a true plan of the goals we want to achieve, the objects that shall guide our life, the things we wish to follow and serve, the repeated conjuring up in our imagination of our ideal self.

By "enthusiasm" the psychologist means to apply that quality of emotion, strength, and power to our dormant energies and stir them up to be their best. These three elements — confidence, vision and enthusiasm — are closely bound together and should be utilized in the service of our best life. The mature person must learn to face reality and be willing to react to life in terms of reality.

So we find psychology and religion working together aiding man to live a better and useful life. For both together teach us the true meaning of reality. While psychology teaches us the way to health, happiness, and fullness of living, religion teaches us God's laws and aids us in deciding what is the ultimate reality. We succeed by thinking our way through psychology on to philosophy and on to religion.

If through all our troubles, sufferings, and tragedies in life we can still find an answer and a meaning to life, it will be because we take a "religious and psychological" view of life and learn that every experience can be made to serve us in the important process of "self growing." This wonderful universe was created for us as a place where we can grow souls. The fundamental qualities and virtues which help our souls to full growth are truth, love, courage, loyalty, kindness, fellowship, and service. They are the final realities.

POWER AND RELIGION

The law of "compensation and over-compensation" is an important principle in psychology. When an individual feels inferior in any way such as in social status, in wealth, or in health, he endeavors to make up or compensate for his feelings by taking steps to attain superiority over others. This he does by means of a fundamental urge innate in all of us called the "will to power." The effort of the striving of his will to power differs with the effort of his inferiority feelings. In proportion as the struggle meets with success, you have the progress of an individual; in proportion as it meets with failure you have the social misfit, the suicide, or the tyrant.

Power alone, however, if allowed unchecked scope, would not hesitate to walk over every obstacle, human or material, in its selfish forward march; but then, in steps religion and restricts its activities by urging men to identify themselves with their fellowmen, with the life of the community. Religion teaches that besides the "will to power" there is also an equally fundamental and strong "will to community." Therefore, religion and power are in need of each other and must combine, just as religion and life must combine. For those who dissociate power from religion or religion from life turn out to be creatures who are morally disjointed.

Life must square with religion; it must give to us above all things a sense of our obligation to mankind, a sense of responsibility. The Talmud tells the story of three men starting out in a boat, each of them having a different destination. As the boat proceeded on its course it seemed to become more and more unsteady. Soon it was found that one of the men was behaving in a strange manner. He was amusing himself by boring a hole with an awl in that part of the boat where he sat. In amazement and fear his companions demanded to know the reason of his action. He replied with insolence that he had paid for his place in the boat and that particular seat was his and he could do with it as he liked. Furthermore, it did not matter because if the boat capsized he could swim. "True," the others replied. "The place you occupy is yours, but the boat is intended for all of us. With yourself you may do as you please, but you dare not jeopardize the rest of us."

We are all fellow passengers travelling in the Ship of Destiny on the Sea of Life. The ship belongs to all of us. It is the Port of Happiness which humanity strives to reach. We cannot get there through selfishness. We only succeed through a recognition of responsibility and duty to our fellowmen.

If the individual achieves harmony between these two wills — the "will to power" and, through religion, the "will to community" — his personality is bound to be a good one for then his life-style is sound. If this harmony of "power and religion" is not achieved, his personality will be distorted, his judgment warped, his life abnormal.

What has been said does not mean that we are not to make use of our "will to power" to promote our aims, to obtain social status, to attain honest wealth. What it does mean is that we are urged at the same time to join freely with our fellowmen and cooperate wholeheartedly with them, for the individual who isolates himself from his fellowmen not only cannot be pervaded with the creative and warming love and loses every feeling of sympathy, but is liable to develop anti-social characteristics.

We say that "knowledge is power," and we can prove it through the great achievements of science which has enabled man to overcome the most stupendous physical obstacles. But this power must also apply to the moral sphere. Every undertaking which sets before us the fundamental principles of the moral world, and by which our moral nature grows, will help us to live more happily and worthily in it. It is not meant that a man of knowledge or talent is necessarily a better man than one less learned or less advantageously situated, or that in difficult circumstances he will act more compliantly to right and duty. Men must face all the moral facts of life and they must use every power to solve the moral problems as they come up. When we are unwilling to face them or when we ignore them under the pretense of ignorance, we are tending to lower the moral tone of the community, even if it be a learned and cultured community.

It should be clear to us, therefore, that both power and religion can blend harmoniously because man, according to the sages, is a "partner and co-worker with God in his endless work of Creation." This universe of ours did not spring forth perfect and complete. It is still unformed and inchoate, and man alone

with his powers can complete it. He must labor devotedly to perfect it. To each and every one of us is assigned a portion of the task of building the universe for a lovelier tomorrow where mankind can live together in happiness, in peace and brotherly love.

SELF-CONTROL AND RELIGION

Self-control is essential to happiness, and it is a power which is susceptible to cultivation. Lack of self-control is the discordant element in society. The strifes that enter our life come from the unguarded tongue, the unbridled passions, unrestrained ambition. Self-control is ever a source of happiness; lack of it, a source of unhappiness.

Self-control is essential to our highest development. Lack of it marks the incomplete man. King Solomon had this thought in mind when he said, "He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city." (Proverbs 14:32).

Man is not meant to be the slave of things or of circumstances. He who is unduly influenced by environment, irrespective of God's purpose in creation, lacks the qualities which go to make the true man.

The only useful life is a controlled life. The mere possession of power is not enough; its proper use must be considered. The steam in a locomotive boiler is a menace, not a help, unless it has adjustments of throttle-valve, reversing lever, and air-brake, enabling the engineer to regulate the inlet and out-rush of the steam and the speed of the train. The only useful machinery, too, is controlled machinery.

Self-control is essential to our highest effectiveness. He who is without it need not expect to control others, nor to take full advantage of circumstances or events. He who does not "have himself in hand" cannot use himself when the time of stress comes. A locomotive may have a strong and capacious boiler, a good supply of water, and steam at high pressure, but all the power will be useless – even possibly destructive – unless through an ingenious system of wheels, cylinders, pistons, connecting rods, and valves, to which steam is admitted intermittently at the bidding of the engineer, the imprisoned power can be made to run the errands of humanity. An unsuccessful

man is like an engine running wild and is effective only through destruction. Many believe that the only way to a happy and successful life lies in doing as we please and getting everything we want. But experience teaches the mature precisely the opposite; there are innumerable men and women whose living and dying testimony is that in the life of self-restraint they have found peace and happiness.

Self-control is spiritual in basis. There is an ease of manner which arises from serenity of mind; there is power in reserve and repose. Self-control is self-possession born of experience and discrimination. Many disasters in life arise out of the clamor of passion and desire. Self-interest brings in conflicting echoes. It is a truism that sound practical judgment is rooted deep in a man's character. People break down and go wrong, not so much from an imperfect knowledge of the route or direction, but because at the outset the balance of their judgment has been shaken by some fault like selfishness, bad temper, revengefulness, the love of pleasure, or moral obstinacy. The undisciplined man is his own worst enemy. His lack of self-control is a worse mischief to him than any defect of worldly wisdom.

We find in the Bible an incident when Moses, the meekest of men, had shown temper and used harsh language. In giving way to impulse and allowing himself to be swayed by passion, the greatest man is liable to lose his equilibrium. In yielding to impulse, Moses failed in strict obedience to God's command. God had bidden him to speak to the rock; and he had smitten it, smitten it twice. The result was a calamity for all concerned. He had lost that which was most precious to him, entering the land of his people.

This narrative teaches the necessity for all men, but even more so for those who stand at the head of men, to keep a check on temper and never themselves be moved to hot and angry words. A leader and guide must never lose patience, never lose self-control, and never lose hope, even if his endeavors are not crowned with success. Want of self-control, though only for an instant, caused Moses to be shut out of the Land of Promise.

Both religion and psychology agree that every man has undeveloped and unsuspected qualities in himself which can be cultivated in a marvelous way through systematic practice, daily

drill, and discipline. Self-control is a preeminent quality in ideal character and personal success. What most men need is vigorous training in self-control, self-discipline, self-respect, and self-government. If you are subject to such faults as anger, passion, impulsiveness, or resentment, examine each of them separately, let your self-examination be severe and searching, then cultivate self-control and you will quickly overcome them. Review your faults thoroughly; know precisely what high motives you have disregarded, what good resolutions you have broken, what admonitions of conscience you have stifled. If you will cultivate this quality of self-control you will find that timidity can be replaced by confidence, aimlessness by concentration, limitation by perseverance, and indolence by industry; you will then feel assured that you have encouraged and cultivated within yourself the power of faith, courage, determination, and other success-making qualities, leading you to a happy, contented, peacful, and successful life.

COURAGE AND RELIGION

Of all the elements that bring happiness and contentment to life, none is more vital than courage. It is the foundation stone of all other qualities, and without it no other quality can endure.

No one likes to think of life as made up of trials and tribulations; yet we discover that we require courage in order to go forward, and without courage and resistance nothing is accomplished in life. Too often we think of trouble, trials, and tribulations not as a resistance that drives us steadily forward and serves to give us momentum, but we think of these difficulties and obstacles in our path as insurmountable barriers to our progress.

Religion and psychiatry counsel that trouble is the ultimate test of character. Your reaction to it reveals what you really are. It shows the real development that has taken place within yourself and your courage to carry on. Trouble acts as a spur to some, goading them to fighting it down — to others it is a lash or whip, beneath which they shrink in fear.

If you go through life thinking you are not likely to meet with misfortune or difficulties or troubles or trials and tribulations, you are in poor condition to encounter them when they

do greet you. Taken by surprise, your morale may crack and you may be discouraged, too disheartened to make the real fight or put forth the effort you should.

If, on the other hand, you realize that the troublesome occasions in your life may be testing points of your character, you should assure yourself that you have the necessary reserve of courage to meet them without flinching. The consciousness that you have the courage to face up to any trouble that comes your way will itself take the sting out of it by diminishing its force, proving your mental capacity to handle it as its master.

Those who forecast the weather say that however threatening and overcast the sky may be, if you can see a patch of blue, there is hope that the clouds will roll away. But if that small blue patch is absent, there is stormy weather ahead. Courage is like that small patch of blue sky. It shines pale but persistent in spite of the storm clouds threatening to close down around it.

According to religion and psychiatry, every quality in man becomes useless if he hasn't the courage to keep alive. A loaf of bread is no good without the yeast that leavens the whole. Life is bread. Without the yeast of courage it is worthless.

Courage keeps you going when everything else has failed — courage to continue striving for your ideals, your dear ones, your calling, and for life itself. Life is a sacred gift, and it must not be wasted just because one lacks the courage to fight for it when things look black.

It is a well known fact that the world would cease if courage died, for the best laid schemes of men and nations, and the finest intentions, cannot always find sunny skies and smooth sailing. You have to meet storms and sometimes shipwrecks — and courage is the weapon you will need.

Life is a warfare; it too has its decisive moments when success or failure, victory or defeat, must hinge upon our courage. Let us remember always that we succeed in life not because of the harmony and smoothness that we meet, but because of our courage, of our ability to rise above every bit of resistance that comes our way, and make it serve us to our own end. To the man of courage, difficulties, obstacles, and troubles serve only to stimulate and enlist the highest efforts of which he is capable.

DECISION AND RELIGION

Happy living comes only when you learn to make up your mind. Decision of mind, like vigor of body, is truly a gift of God, and there can be no success in life without decision of character – even brains are secondary in importance to will. The intellect is but the half of a man; the will is the driving-wheel, the spring of motive power.

When you cannot make up your mind and hesitate and consult all your friends, you become confused and wait and wait until you have lost so much time in listening to advice that you have no more time left to follow it. Obstacles and perplexities everyone must meet; and you must either promptly conquer them, or they will conquer you. It is better to make a wrong decision occasionally than to be forever wavering and hesitating, now veering to this side and then to that, with all the misery and disaster that follow from continual doubt.

In order to do anything in this world that is worth doing, we must not stand shivering on the bank, thinking of the cold and danger, but we must jump in and scramble through as well as we can. There are, of course, occasions when delay and caution are necessary – when to act without full and long deliberation would be madness. All wisdom is a system of balance. It is well enough to be careful up to a certain point, but beyond that a hesitating policy is as ruinous as downright rashness. Many a man owes his failures in life simply to procrastination.

Columbus, upon his third attempt to find a water route westward to India, refused to turn back when his men mutinied and threatened his life. He decided to sail on; his mind was made up. When Columbus said "No," it expressed for him a man's courage and strength of will; for civilization, it meant the discovery of America and the colonization of a New World.

The habit of indecision is one of the hardest to overcome. A weak will weakens the whole life. Decision is needed to conquer any bad habit; how much more the habit of indecision! When you have chosen a great purpose and have made up your mind that you have chosen well and wisely, bend your best energies to it, guard yourself against subtle and innumerable influences that tend to divert you from it. Your thought and time will be solicited by many influences, and you will do well

to take special means to protect yourself against them. Make your decisions and resolutions so clear and firm that nothing can lure you from your chosen path of purpose and duty.

Indecision is a pitiful habit. "I cannot make up my mind" or "I don't know what to do" is a confession of weakness. The firm mind balances arguments or feelings and throws itself decidedly on one side or the other. When after making a decision we indulge in regrets or imagine that perhaps we have been wrong, we weaken ourselves at the moment and create a condition of weakness that will hurt us in making other decisions. The habit of firmly resolving after due consideration carries us past many difficulties and regrets.

Religion and psychiatry advise us not to belong to those who can never make up their minds, to the halting kind, who have just enough light to see difficulties and start doubts, but not enough to surmount the one or to remove the other. They seem to have no backbone, but only the mockery of a vertebral column, made of rubber, equally pliant in all directions, always brooding over their plans, but never executing them. The battle of life is constantly presenting new phases, and he only can expect to be victorious who is ready to show a new front as often as the situation shows a new peril.

When you are in doubt about an important course of conduct, cultivate a judicial mind and weigh all sides of the matter; and once the way is clear to you, go forward with promptitude, resolution, and confidence. A progressive and successful life demands initiative, effort, and purpose. The law is use or lose. Today's opportunities will probably never come to you again. Substitute doing for dreaming, and achievement for wishing. The great things of the world are done by men who concentrate, specialize, and make up their minds.

SELF-RELIANCE AND RELIGION

A very vital element for happy, contented, and successful living is self-reliance — a determination to rely upon your own resources and not to look to others for support. Self-reliance is truly the secret of all individual vigor and growth, the master key that unlocks all difficulties in every profession or calling. If you truly desire to live a useful, happy, and successful life, always remember the motto: "God helps those who help them-

selves." Religion and psychology teach us not to be dependent upon the opinions of others for comfort of mind in our daily lives. If we are, we will always be pursuing other people's opinions of us instead of expressing qualities we really have.

The one who is always undecided and who is afraid to follow his own independent judgment, perpetually running to others for advice, becomes at last a moral weakling, an intellectual dwarf. Help from without invariably enfeebles its recipient while help from within always strengthens. You have within yourself all the power necessary for a progressive, happy, contented, and successful life. Apply the abilities you now have, and your powers will develop in their use. It was never the intention of the Creator that independent beings should be reared by clinging to others, like the ivy to the oak, for support. The hardships and trials of life — the difficulties and obstacles one encounters on life's journey — are positive blessings. Difficulties are for discipline, problems promote progress, peril is the very element in which power is developed. Just as flowers need to be crushed before they will give forth all their perfume, so pain and anguish are the conditions of some men's success. Hardships and difficulties cannot dishearten the man of self-reliance; he looks upon them as simply things to be conquered — or rather as a sort of mental springboard by which to leap across the gulf of failure on to the sure, solid ground of success.

We find today many a man of great abilities and intellectual powers who because of his lack of self-reliance has found it impossible to break new ground or to work at anything whatsoever. He will not undertake any independent endeavor where self-reliance is needed, and he wants a place where he is not obliged to depend on himself — where he has a fixed amount of work for a fixed amount of salary and where his fiberless plasticity may find a mould, ready formed, into which it may run without the necessity of forging shapes for itself.

Self-reliance is a power which develops the hero in the man at the expense of the coward in the man. As the change proceeds there comes a moment when the weak method of reasoning, with its eye on safety, stops dominating. At the same moment the heroic element awakens his mental vigor and moral courage and knits his muscles more firmly, thus bestowing upon him the full blessings of self-reliance.

It is said that certain fish, when left high and dry among the rocks, have not the instinct and energy enough to work their way back to the sea, but wait for the sea to come to them. If it does not come, they remain where they are and die although the slightest effort would enable them to reach the waves which are perhaps tumbling and tossing within a yard of them. There are many men who, like these fish, stranded on the rocks of every calling, instead of putting forth their own energies, relying upon their own resources, are waiting for some grand wave of good fortune to set them afloat.

Remember the following rules if you desire to live an independent, successful life.

Both psychiatry and religion agree that self-reliance, determination, and daring are necessary to successful achievement in any great endeavor. You cannot dream or wish your way into largeness of life — you must dare and do, plan and persevere in order to earn renown and reward.

Both psychiatry and religion counsel that you must dig through your weakness and fear and find the man in yourself. The weakling has no "self" within him and believes in no self within him, but goes as a suppliant to others and entreats them, one after another, to lend him theirs.

Both psychiatry and religion are of the opinion that you elect by your self-reliance, by your thought power, the precise place you are to occupy. There is nothing more potential than self-reliance and well-directed thought.

Both psychiatry and religion teach that there are mighty influences within you at your command — learn to direct yourself and not to be driven. You may decide for yourself what you will do with your immense resources and whether you will take a place among the happy, contented, and successful men of your day.

LIFE AND RELIGION

Do men have control over decisions concerning their conduct in life? Are they responsible for the decisions they make? There is a theory of determinism which claims that man cannot be held responsible for any actions or decisions he may make, that he is simply an automatic machine. Accordingly, if that be

true, there would be little purpose in his planning, selecting, and striving.

The Bible tells us in the very beginning: "And God breathed into man's nostrils the breath of life and man became a living soul" (Gen. 2:7.). If this assertion is true, then there is something of the divine in man; and the universally acclaimed virtues like truth, love, goodness, honor, and justice are something more than mere high-sounding words. They are the solid foundation, supreme truths upon which men can build a sound, ennobling, and peaceful life. We do have the power to make decisions regarding our own life and conduct. We are responsible for our own actions, and there is purpose in our planning and striving.

What is it we want of life? Health, wealth, love, fame, sunshine, beauty, and happy days of endless duration. And life does give us these things in greater measure than we fully appreciate. But these things are not all of life. We also have sorrow, tragedy, tears, loneliness, shattered dreams, broken melodies, wild winds, and the shadow of death. And we are afraid. We must live and yet we are afraid of living. Religion then should come to our rescue. For true religion must concern itself with the problems of life in this world. Surely it should not add the fears of sin, punishment, and loss of salvation and paradise to the fears we already have. True religion must help us face reality, must help us conquer the fears of life.

Every bit of intelligence within man should tell him that the Bible's assertion is correct — man has a spark of the divine, but he is also responsible for the shaping and direction of his own life. He can make of it a model of wisdom and joy, or he can degrade it into a thing of beastliness and folly. For in life, it isn't how LONG we live but how WELL we live, not how many DAYS we get out of life but how many DEEDS we put into life, not the QUANTITY of our life but the QUALITY of our life that counts.

It is through religion we recognize, first of all, that no one of us is alone in trials and tribulations. Even in the greatest disappointment of life, we are all in very good company. Whether or not this brings any comfort, we can observe that ours is a fate common with the noble men of all times. It is the noble natures who have faced their troubles, who have met and overcome their difficulties and burdens. The motherly, the heroic,

the courageous, the truly religious are ripe and rich in character — not in spite of difficulties but because of them. This fact has meant so much to some individuals that they have deliberately cultivated and welcomed trial. The thought of dealing with life's troubles as a form of mental, physical, and spiritual exercise is sound. The question of why disappointments are so unevenly distributed will remain unanswered, but a clear view makes it plain that a "milk-and-bread" sort of world is the last thing to be desired.

More than this, however, when we make a deep study of true religion, we begin to understand and must recognize that God is not responsible for the greater part of human ills. We suffer most from two other factors. The first of these is ourselves. There are few of us who, facing failure, cannot lay part of the responsibility to something done or left undone. Quite a number of folk who have a grievance against life would be more wisely employed if they turned their complaint against themselves. They persist in wasting their good years mocking at sensible lessons that religion, psychology, science, and life itself are anxious to teach them; and after disregarding those lessons and finding themselves in trouble, they fill the air with their plaintive complaining cries. To be bitter against life because it has not flattered us is to indict ourselves as negligent or rebellious pupils, unwilling to learn much from it in order to shape it to more satisfying ends.

A second factor to be considered in failure is the interdependent society of which we are members. The greater weight of wrong must be attributed to free human will. That men should be free is desirable, but freedom involves risk. It calls for intelligence, sympathy, industry, self-control, and truth — and lacking these it results in failure. In avoiding both individual and collective disaster, men must learn to act with reference to the laws of "life and religion."

But when all this has been said, the great question is: "Is not God, in the end, accountable for placing us without our consent in a world where such evil is possible?" I believe that this contention is sound.

We cannot hold that all the bad effect of evil is balanced by its disciplinary value or that it is simply a good in disguise. Yes, we still have our problem of justifying the ways of God

to man. Nevertheless, we demand that God be both good enough and great enough to rescue from ultimate harm an individual that lives according to the best lights. It is, however, a vital truth that in the hard business of life, it's the personal factor that counts. If we treat it as something contemptible, or as a short comedy with exaggerated incidents and effects, we shall ourselves become cynical and clownish. If we treat it as something noble, precious, and great, then in time those very qualities will be reflected in our own personalities.

What matters most in life is not how much we protest, dispute, and bicker, but how courageously we live and fight. All is not lost while we have determination and courage. Wherever there is understanding, truth, and bravery in the face of life's difficulties and dangers, there is truly something divine, something to encourage us in our faith in human nature. Life will always make sense as long as we match it with heroism. No one can find life completely unworthy and nonsensical who brings courage and honor to it, who stands shoulder to shoulder with his fellow-men who like himself are seeking to fight the good fight of life with strong hands and valiant hearts.

CONTROL AND RELIGION

Is it possible for you to control daily life in the varying conditions which are imposed upon you by duty, environment, and people?

Can you, by taking thought, add this cubit to your stature?

Is it possible to gain such a perception of life as will permit you to begin the day, to pass through it, participating in its activities, and to reach the threshold of the hours of sleep not only unharmed by the experience, but increased by it?

That you and I do not, as a rule, live such days is painfully evident. But if life be our schoolroom may we not learn to sit to the lessons assigned us and accomplish them to our gain? Meanwhile we may suffer keenly, but we need not suffer boisterously; and every task should make us richer in experience. If we could thus approach and pursue daily life, we would surely be on the road to success.

But the days vary and we vary with them, a very mirror of responsive emotion to all that surrounds us. It is essential, then, to learn to live so that we are content to make our way along

a path we see but dimly, yet do so having no fear. Our faith must never waver in the security of the way, and each day's journey must find us enriched by what has been revealed.

On awakening there is before you another new day, another new life, in fact; the care of the body, definite work that awaits you, the unknown tasks and scenes upon which you are to build that fairer mansion, if you but determine it shall be fairer. There is a necessary duty to be performed on the threshold of the day. You must consciously realize the new day of life to be an excellent opportunity to bring you success if you determine that your greatest endeavor shall be dedicated to whatever it offers you.

This attitude towards the unknown content of the day is the first act that makes for the control of conditions that will keep fear and dread and the confusion of panic from seizing upon you.

You may ask if it is possible thus to inaugurate and make your way through the day. It is possible to try, and to try again and again, until stronger through repeated effort, you gain in confidence and in power. It may be long before the force of the unthinking habits of the past is even perceptibly modified, but nothing less than stern, unyielding bending of the will to the task affords you even an insight into the possibilities of this rare condition. Thus you become the capable captain of the ship sailing it, not at the call of the restless waters beneath, but by the light of the steadfast stars above.

One of the most admirable qualities of life is attaining control in harmony with fullness of wise expression. Think inspiring, vital, happy, and pleasant thoughts; and select your emotions and moods at will. The body is responsive intelligence. The very cells love to heed the happy command of the constructive individual. Each faculty and function of life will respond to the majesty of your control for the true expression of control is purely positive. It is a constant advancement of will and desire to that which is finer and nobler.

You must begin your day with the full realization that worry, resistance, resentment, and nervousness are disintegrating and destructive forces; and you will desire to eliminate them from your daily life.

If you want to cultivate this great power of control and

accumulate reserves of physical vitality, it is essential to avoid all undue tension, excitement, and nervous strain. Anxiety, worry, and hurry tend to defeat the object in view. The best results are secured by a uniform attitude of control, calmness, and poise.

Confidently assert your right to success and happiness, and resolve that under all circumstances you will maintain a mental attitude and poise, controlling fully your daily life, and you will then live successfully.

WILL-POWER AND RELIGION

Religion has always permitted us to inquire, to ask questions, to seek the truth, to face facts, and develop our will-power. According to psychology no reasonable goal need be out of our reach if we develop our will-power. Both religion and psychology agree that will-power is the support that levers the world of happiness and peace, enabling us to make peace with reality.

Let us at the very outset state this fact, that at the present time ministers and psychologists are coming closer to the realization that religion and psychology are not antagonistic to each other, but should be allies. For they are fully aware that for sensible living we must be prepared to blend religious conviction and psychological insight.

If man is to find peace and live happily, he must fully develop his will-power so that he can make peace with the whole of himself. With his faith, his God, his community, his world and reality. Both religion and psychology agree that without a strong will there can be no trustworthiness, no fulfillment, no accomplishment, no victory, and they both show us the various ways in which we can develop our will-power.

Let us see what are the causes that bring about this weakness of will.

There are three main causes and they have to be dealt with in three different ways. The first cause of lack of will-power is a divided personality. There was a young man studying law, who complained to me that he does not have the will-power to concentrate on his studies. I discovered that his father forced him to study law against his will. There was a conflict between his conscious and unconscious mind. His conscious mind said

"My father knows whats best for me, I must listen to him," while his unconscious mind rebelled "I want to be myself, I have no interest or desire for law." The result was that the unconscious mind went on strike as often as he exerted will-power to oblige the conscious mind.

To develop a strong will there must be a unification of the various aspects of the personality. The conscious will can only succeed when the unconscious desires work in harmony with it. There must be cooperation between reason and instinctive urges. In order that the stream of personality shall flow one way, harmony must exist within the emotional life. Our young man must tackle the problem within himself. He must follow his own choice, where his real interests lie. Then his will-power will develop and rise to the occasion.

The second cause of weakness of will is bad discipline, and that can be overcome by simply putting some good discipline in its place. If we put the little will-power we still have into operation, it will grow stronger by use. Sometimes we give in to ourselves, our comforts, our slothfulness, over a long period. As we lose the battle of duty against comfort the backbone of our personality becomes weaker. We can strengthen our will-power by exercise. Every victory won strengthens us. We can overcome bad discipline by good discipline.

The third cause of poor will-power is an unfortunate upbringing. Parents are liable to make mistakes in the raising of their children. Sometimes they are overstrict requiring a standard of obedience far above their children's capacities and capabilities. Later, they not only rebel against their parents expectations, but also against the expectations of all other people, thus refusing to let their will-power function. Or we find parents spoiling their children in giving in to their every wish and desire. When they reach maturity and discover they can not get the same treatment from the world in general, they run away and become childish again. The result is they have no will-power because they have rejected the world that demands it.

If any of these situations is yours the remedy is to free yourself emotionally from your background. Remember that you are no longer a child. You have great gifts to use for the promotion of your own wellbeing and the good of mankind.

Don't consider the requirements of life as your enemy. They are the necessary exercises that bring you to full maturity of personality, rather look upon them as very good friends. And once you make friends with your difficulties, your will-power will grow. In order to fulfill your goals and achieve your highest ambitions, religion and psychology advise to unify the aspects of your personality that are at variance, so that the whole of you will be moving in the same direction. Then your will-power will be at your command.

EFFORT AND RELIGION

Personal effort is a very important requisite for a happy and full life. Anything which comes without effort is not likely to be adequately appreciated. It is a curious law of life that power to achieve comes through effort, and often through repeated failures.

William James, the great psychologist, wrote the following stimulating advice on the development of power: "Keep the faculty of effort alive in you by a little gratuitous exercise every day. That is, by systematically ascetic or heroic in little, unnecessary points; do every day or two something for no other reason than that you would rather not do it, so that when the hour of dire need draws nigh, it may find you not unnerved and untrained to stand the test."

Character depends upon the attitude which a life sustains towards this principle of carrying on with this faculty of effort. We find that young people who are reared in an atmosphere of ease and freedom of effort do not develop ruggedness of character and the capacity to deal with the difficult problems of life, while those who must struggle against obstacles and who are constantly put to the test do somehow get this power. A person who depends upon his own effort is after all much better off than is one who rests on an inherited name or a rich or successful father.

When Disraeli appeared in the British Parliament to make his first speech he was laughed to scorn because of his crudity of effort; but as he sat down in confusion, he remarked, "They will hear me yet." Out of humiliation and failure Disraeli developed the capacity to sway not only the British Parliament but the whole British nation.

When we are engaged in the battle of life, we must realize and remember that it is the "spent ammunition" which gives victory. Ammunition which is used with economy, guarded and brought from the field, is merely baggage and can have no part in deciding a battle. The lesson of life in all fields of effort is that power comes through sustained and continued struggle.

We have the good advice from religion and psychology that we should not sit down and wait for the troubles and difficulties with which we are confronted to pass by, and for an easy time to come to us in life; we will be just like the little fellow who came to the ford in a stream and hesitated to plunge in because of the swiftly flowing water, remarking that because the water was running swiftly it would soon pass by — and sat down to wait until he could cross dry-shod.

To live a true and complete life, we must be ready to face our difficulties and use every effort to go forward; we will then escape many of the sorrows and disappointments which come to those who exaggerate their difficulties by dwelling on them. We will be truly blessed when we use our efforts and face our disappointments, surmount our obstacles, and just push forward with determination and indomitable courage.

The discouraged man may be likened to one who turns his back on the light of the sun and sees only his own shadow. If one faces the light, his shadow falls behind him and need give him no concern. On the other hand, if he turns his back to the broad light of day, he may cast his whole life into the gloom and shadow which he himself creates.

The true greatness of Columbus was not in his having learned that the earth is round. Other men had come to that opinion centuries before. His greatness was in his sustained effort and daring which put to the test the theory that the east could be reached by sailing to the west. Columbus entered in his diary, day after day, the simple expression, "This day we sailed on." His crew lost faith in him. They believed that they were going to a region in which the very laws of nature were changed and from which they would never be able to return. But to their fears he gave faith, and he continued on and on in the quest to which his life was committed.

We find in the Bible that when the children of Israel were ready to cross the Red Sea, apparent disaster was imminent.

On their right was the great impassable mountain of Pe-Hahiroth, in front and on the left the equally impassable sea, and behind them the approaching Egyptian host. They became frantic, and in a frenzy of despair "the children of Israel cried out to the Lord." There they stood with folded hands to await the help of God. And then came the call of effort, the call of action. "What criest thou unto me? Speak unto the children of Israel that they go forward." (Exodus XIV.15). Not by standing still, but by going forward will salvation come. This does not mean that prayer and crying out to the Lord are of no avail. There is surely a time for prayer, but there are also times for effort and action; and the critical moment at the crossing of the Red Sea was essentially a time for action. Plunge into the water, encounter every danger was the order. If we wish to have the help of God, we must always remember that God only helps those who help themselves. Here, the Bible teaches us the true lesson of effort and action.

When difficulty and disappointment come upon you, just keep going resolutely. Carry on in the struggle of life because of the worthwhileness of the thing you are doing, and be confident that in the struggle you will develop the strength which will enable you to acquit yourself creditably. Then you will recognize that what gives you power is not inaction and idleness, but determined effort. Life may not always be a pleasant thing, it may ever be made a noble thing; to strive heroically and nobly whatever the difficulties, disappointments, and failures is the only thing worth while. He enjoys the sunrise most who walks through the crisp morning air and climbs the hilltop, not he who looks lazily from his bed through a closed window. In other words, success, influence, and power come not through sitting and waiting, through inaction and wishful thinking – they are born of struggle, opposition, and determined effort.

7 Sympathy and Religion

Usually when we think of sympathy we think of consolation. I believe that religion and psychology working together could give sympathy a broader meaning. It should suggest not only a bringing of comfort and cheer to our friends in time of sorrow, trouble, or sickness, but also a "feeling-with" our friends. It should also mean aiding them in discussions and considerations of their problems and giving them the necessary encouragement in their undertakings. We should show interest in their successes and give them the applause they desire. We should assure our friends when they are anxious or hesitant, help them to face realities when they are in serious difficulties, help them to avoid nervous tension and strain, and be tactful if we are with them in perplexing situations.

Real sympathy reaches out into every sphere of our lives and comprises a willingness to share pleasures as much as a quick disposition to share burdens. We may sometimes disagree with our friends, but the important thing is that we must never appear to be indifferent to them or take them for granted.

In order to preserve sympathy and true friendship we should be methodical. I have seen many a beautiful friendship broken up not on purpose, but simply for neglect and a lack of method in the association. Many people have let good friends drift away for no special reason other than their neglect to return a call, answer a letter, pay a visit, extend an invitation, offer congratulations on happy occasions, and especially to offer true sympathy in times of sorrow and distress. In all categories of friendship, attentiveness is of the utmost importance for it is the little attentions that we pay that cements our friendship in a strong bond. It may be true that these little attentions are not the sum and substance of friendship, and we may consider them as not important, yet they serve so strongly as reminders of our friendship and as evidence of our true sympathy. A kind word,

a little encouragement, a sympathetic expression, a personal and intimate letter are sometimes the best gifts to our friends.

We must learn to develop a good sense of humor if we desire to be in true sympathy with our friends for humor is a good lubricant of friendship and sympathy. A good sense of humor can bring friends closer to each other. It is sometimes very arduous for two people to be really close friends if they have extremely different ideas of what is humorous. Many a disagreement or quarrel between friends can be settled if one of them can point out the humorous side of the situation.

Again, we should be very careful not to disappoint, annoy, or to be unpunctual in all our affairs with our friends. We sometimes strain the patience of our friends by being habitually tardy. This has the power of destroying friendship, not so much because of the inconvenience caused, which is seldom very important, but because of its psychological effect; it makes the other person wonder if he is really wanted at all. Somehow someone who arrives half an hour later than an appointed time without any justification does not give me the impression he is very desirous for my company. If a friend invites me to dinner and I am late, surely there will be disappointment and annoyance, especially if my tardiness caused the dinner to spoil. It is true, we all try to show sympathy and understanding and put up with the weakness of our friends, but a succession of annoyances may eventually exhaust our patience.

Another important element that will greatly help to preserve true sympathy and friendship is cooperation. There should be a sharing, a pooling together of some mental or material resources useful to both parties. They should show great interest in the other's undertakings or actually work together on something now and then, study a subject together, plan and help each other in a practical way. This cooperation is indeed essential to close friendship and true sympathy. In a common effort, true sympathy, a real "feeling-with," and great enjoyment can be found for honest sympathy and close friendship are cemented by a shared purpose.

The finest lesson on "Sympathy and Friendship" is to be found in the story of Ruth. In that classic passage in which she answers Naomi's entreaties we have a manifestation of sympathy in the fullest sense of the term: "Intreat me not to leave

thee, to return from following after thee, for whither thou goest I will go, and where thou lodgest I will lodge, thy people shall be my people and thy God my God. Where thou diest I will die, and there will I be buried. Naught but death will part thee and me" (Ruth 1, 16.). Upon the altar of sympathy and friendship we find Ruth willing to sacrifice all that is dear and sacred to her.

Both religion and psychology teach that the habit of sympathy and, in fact, all habits acquired in youth produce so enduring an impression upon the whole course of later life that years cannot obliterate it. The expression of sympathy has great value not only in the performer. It operates just as the habits of helping and giving of charity benefit the donor as much as if not more than the recipient by leading to the habit of liberality, thus rendering the heart susceptible to humane feelings and noble impulses. By extending sympathy we are merely liquidating a debit we owe to our Creator, the Giver of sympathy and of all things; and paying the debt should bring us happiness, satisfaction, and peace.

APPRECIATION AND RELIGION

"Praise the Lord" our religion tells us. Our prayers consist solely of thanking, praising, and showing God our appreciation for the kindness, goodness, and other bounties He has bestowed upon us. In our everyday life we will find that it always pays to express our appreciation and that we ourselves will be the better for receiving a little appreciation. It is very true that we cannot compel other people to appreciate us. Nonetheless, it is noticeable that the people who are quick to appreciate others come in for a good share of appreciation themselves.

There are three ways to increase mutual appreciation. First, we should begin by looking for the good qualities in other people, always judging people on the side of merit. But we should recognize that we have no right to expect them. Every success in fairness, patience, helpfulness, and so forth, represents a piece of praiseworthy living. It can never be written off as "merely his duty." Duty worthily fulfilled is an achievement. If we get into this habit of looking for the achievements of other people, we shall soon find that there is much which calls for our appreciation and praise.

Secondly, we must learn to put the brake on our fault-finding tendencies. We should take for granted that a lot of people are going to cause us inconvenience and a certain amount of displeasure and unhappiness. They will do so because, like ourselves, they are not perfect people. We have no right to expect that they should be perfect people and when we give up expecting perfection and feeling that we have a right to it, we will find it a lot easier to be more charitable in our criticisms.

Thirdly, we must express our appreciation. It is not going to encourage the other person very much if we keep our appreciation to ourselves. It must be expressed, and expressed in ways which are acceptable. I stress the word "acceptable" because sometimes praise is expressed in a way that harms rather than helps. We all know the person who with the best intentions and motives thoroughly embarrasses us with extravagant praise in front of other people. There is a right time and a right place and a right way of expressing appreciation. It is worth taking trouble to find out how to express it in ways which will make it acceptable and not embarrassing.

The wrong way is to make a very lengthy speech in expressing our praise and appreciation. A few simple words spoken with quiet sincerity and which do not require an acknowledgment will usually suffice. A little note expressing your appreciation and thanks is sometimes advisable because the written message is private and never effusive; it will not embarrass and is sometimes kept as a rare treasure.

Religion has taught not only to show our appreciation and thanks to God for His kindnesses but also to show the same feelings of gratitude to kindnesses and courtesies when done by His children, by man to man. Here, psychology fully agrees with religion that appreciation is of great importance in the life of man. Perhaps modern psychology has made no greater contribution to human well-being than to emphasize this need and to show how things go wrong when it is ignored. The psychiatrist finds behind most of the troubles he is called upon to deal with a story of a withholding of appreciation and love.

Starved of appreciation, respect, and acceptance, a neurotic emerges. To withhold appreciation is to inflict a deep wound. We cannot live happily or successfully if we are not appreciated, if we are continually rejected or snubbed. When a child is not

appreciated, when it is snubbed and starved of affection and made to feel that it is always in the wrong, gradually it loses its self-confidence and learns to mistrust its own natural urges. To maintain its security it develops unnatural defense mechanisms. And so we get the aggressive man who fights everybody and everything, the weakling who will fight nobody and relies upon his weakness and servility, and the cold, detached person who avoids all emotional entanglements and who cannot love.

But, you might ask, how about the reaction? Will not appreciation and praise make people conceited? Sometimes it may seem to have that effect, but usually it will be discovered that such people have been so denied appreciation as children that now it has become a necessity. They will inevitably be conceited whether you praise them or not. In any case, you will not cure their conceit by withholding the praise to which they are entitled. They are pathological cases and their actions are abnormal. The normal reaction of emotionally mature people when praised is not to feel conceited, but to feel humble. They do not brag or boast about any praise which comes their way; usually they keep it to themselves. Nor do they slack off. They want to be worthy of the praise, and it encourages them to do better. They resolve to maintain the standard and if possible to improve it.

It is a fact that we are forced into many of the noblest things we do because there are back of us friends who have believed in us, praised us, and expressed their appreciation. They force us to reach out beyond ourselves. They stimulate our faith and courage. It is the appreciation, love, and confidence of the parents in the child that stimulate his ambition first to walk and then to achieve. It is the belief and praise of the teacher in a student that strengthens him for successful scholarship. It is the esteem of others for us that drives us into doing our best. We are largely what we are because our friends expressed appreciation, praised us, and showed their faith in us.

Both religion and psychology believe in praising whom praise is due, and they both teach us not to take our loved ones and friends for granted. Tell them the things which you appreciate about them; and above all, always look for some good in everyone — it is there.

POLITENESS AND RELIGION

To be successful in life and truly religious, you must cultivate that very important art of being polite. A polite person can easily be recognized by his regard for the rights and feelings of others, even in the most trivial matters. He respects the individuality of others just as he wishes others to respect his own.

Politeness has been defined as benevolence in small things. The person who has cultivated this art always prefers to act rather than to talk, to be rather than to seem. Above all, he is distinguished by his deep insight and sympathy and by his quick perception of and prompt attention to those little and apparently insignificant things that may cause pleasure or pain to others.

You can always recognize a person who has cultivated this graceful manner of politeness. In society he is unobtrusive and quiet. He puts on no airs nor hints by word or manner that he considers himself more important than anyone about him, and he never looks down upon others because they are not equal to him socially. He never brags of his achievements nor angles for compliments by affecting to underrate what he has done. Cordiality and frankness mark all his intercourse with his fellows; and however high his position, the humblest person feels instantly at ease in his presence.

When you are at a social gathering, you can easily tell when the rule of politeness is broken. It is frequently violated by telling jokes or making witty remarks at others' expense. Many people would rather lose a dear, lifelong friend than pass up an opportunity for a joke; for a moment's gratification they will sacrifice their dearest friend. That is indeed a most expensive luxury.

An impolite word, manner, or act — perpetrated without thought or from lack of insight — is long remembered by the person hurt and often can never be blotted out. It may seem unimportant and trifling; but how it can wound, worry, and sometimes destroy.

It must be remembered that seemingly small things often have large consequences. We say, "it was just a joke" or a "slip of the tongue" and generally consider these things as trifles; but trifles make up the aggregate of human life. Such behavior shows that we do not discriminate in our thoughts and actions and proves how little regard we have for the feelings and rights

of others. An unpleasant mannerism will unconsciously lower us in the estimation of others and bring only injury.

Most psychiatrists believe that when a person is polite it is evidence that he has come to himself and has the realization and enjoyment of his best powers, that it is the outcome of personal rectitude and clear-sighted common sense. Politeness is indeed worthy of most careful cultivation, and it is acquired when one begins thinking of others rather than of himself; it is simply the application of the golden rule to all our social conduct.

There are some who neglect to realize the importance of politeness, believing the important thing is substance and not the form. But "politeness" is more than mere form: it is a compound of form and spirit acted into form. Many believe that to be successful, a man needs abilities and a force of character so extraordinary as to compel all obstacles to give way before him. But we must consider that advancement so gained is gained by a great waste of power. The same abilities accompanied by politeness, by prepossessing manners, would achieve far more brilliant results.

Let us not imagine that the art of politeness can be taken up and laid aside, put on and off for the moment. The noble and attractive manner of politeness comes from sincerity, goodness, refinement, and serenity of mind. And these are bred in years, not moments.

Politeness is indeed a divine quality, and the time you devote to cultivate this art will surely be worthwhile since it gives breadth to your character and helps shape your life. It implies possession of a sterling quality which invariably characterizes the successful man.

8 Depression and Religion

Depression manifests itself in a large diversity of forms, extending from nervous irritability and boredom to bad temper and aggression, and encircling various degrees of hopelessness, humiliation, and guilt. This condition is blamed on many causes, true and false, that are supposed to precipitate the depression; but even if the causes were removed immediately, somehow, other causes would soon take their place to bring about another round of despair, humiliation, and aggression.

Of course, the feeling of depression may come to a person suddenly presumably without cause. A member of my Congregation came to see me some time ago. He was a man of good health, well to do, and told me that he had no worries whatsoever. He has a lovely, kind wife and a fine family; yet he felt full of despair and hopelessness. He was seeking a solution to this devastating problem of despair.

I am of the belief that the root of depression is not to be found in immediate happenings. For if that were the case, everyone would be troubled with depression because none of us is absolutely free from pressing problems. The root cause is to be found in the severe conflicts and undetermined passions of early infancy. Many of those experiences are now forgotten, but their effects have formed the pattern of our emotional life. I am reminded of the boy who asked his father why a certain tree in the garden was crooked. Said the father, "I suppose somebody must have stepped on it when it was a little fellow."

We often talk of the sweet innocence of babyhood, the calm and peaceful days of infancy when life ran along smoothly with neither worries nor cares. But this is not the truth. This picture is pure illusion. For many people, the first five years of life are devastating in their emotional conflict; and it may be that that is the reason why, at the age of five, a growing child disclaims and refuses to acknowledge the memories of the horrors and

spectres of its earlier years by covering them fully with a thick blanket of oblivion. But we actually determine the pattern of our reactions to life and its problems in those first five years; and if in those years we have failed to discover a working solution to our insecurities, fears, hates, and hungers, then trouble is bound to present itself later on.

Unthinking parents can sometimes bring about these infantile fears, hates, and humiliations by threatening their infants. "When Daddy comes home he will murder you for this," says a Mother to her unruly infant, or "Go to sleep or the devil will get you," or "God won't love you anymore," or, "You're driving me to my grave," etc. The inexperienced infant takes these threats seriously and gives them full consideration. Sometimes intense quarrels between parents, feverish arguments between brothers and sisters, the divorce of parents, sudden death in the family may be at the root of the feelings of deprivation of love, of humiliation and hate that can cause depression.

It is in a full loss of self-esteem in the early years of life that the focal point of depression is always to be found. The fundamental needs of an infant are love and security; and if for any reason the baby feels himself to be unloved, insecure, and unwanted, he feels threatened by the danger of complete annihilation. His reaction to this terrifying danger is frequently anger and violence, a revenge on the parent who is holding back his security and love. But as the baby expresses his anger and hatred in fits of screaming and disobedience, he receives from the strict parent a sudden punishment or a verbal blow to his well being, powerful enough to make him endure submissively his violent anger and beg for pity and love at all costs.

His parent — usually the mother — now becomes two people in one. There is the loving, kind, and good parent who fondles him, fulfills all his wants, and makes him feel secure and important; and there is the hateful, bad, detesting parent who scolds him, shouts at him, and threatens him with what appears to be complete destruction and — though destruction is averted — with complete loss of love and confidence. This detesting parent is an intolerable danger to the infant; but when he battles this despotic creature — as she appears to him — with the poison of his own hate, he is overcome with confusion and, filled with extreme terror, almost annihilated. He is defeated. Now, in

order to make life bearable again, he does two things: (1) Because of his great fear of complete destruction unless he comes to terms with this necessary enemy, he identifies himself with this two-sided parent, with that phase of the parent he loves who makes him feel good and secure, and also with the phase he hates and fears who makes him feel totally unworthy and frustrated. Then (2) he conveniently forgets — or represses — the "bad parent" as he begins to grow up because to remember her will only bring back his hate, panic, and humiliation.

In adult life later on, when he (or she) meets the normal strains and tensions of existence and the threats to security and welfare, this repressed panic of fear, hate and humiliation gets a strong hold on him; and he finds himself at the mercy of dark forces that threaten to destroy him completely. He blames himself for his frustrated condition since he has identified himself with the "cruel" parent of his mind. Then as this hopeless condition is unbearable, he turns angrily on those he loves and blames them. This cycle of self-reproach, of blame and humiliation continues tearing the personality to pieces, making normal relationship impossible and the future a thing of horror and fear.

Psychiatry, psychoanalysis and religion, working together, can solve this devastating problem of depression. The psychiatrist and psychoanalyst, by analysis of the depressed person's unconscious mind, can help the sufferer to "work out" his buried aggressions and restore his injured self-esteem. Helping him to help himself, to alleviate his condition himself by "understanding himself." He will be on the road to recovery when he will recognize that his depression has its root in the past and not in the present. When he will understand that his depression has its root in the conflicts of infancy, in his relationship with a mother, father, brother, or sister. After complete analysis he will realize that the real foundation of his depression is not in the problems he is facing now but in those he never solved in infancy.

Religion can help solve this problem by teaching him true faith, by helping him to develop and appreciate his good qualities. By bringing him to the realization that these feelings of intolerable worthlessness have kept back the real "self," the true and delightful "you" from being seen. Religion can make him realize that there is a great deal of good in that "you." God forgives; so he must forgive himself, believe in himself, and love

himself. Let him, not for one moment, think that "loving yourself" is a selfish act. The great Hebrew Sage Hillel said, "Thou shalt love thy neighbor as thyself." We learn by experience that it is only as we have love for ourselves and self-esteem that we are free and able to give love to other people.

Religious faith has much to give you. As you fortify and deepen your religious consciousness and give your love and service to others, your trouble, which has its origin in a belief that you are neither loved nor wanted, will diminish and disappear. For you have taken hold of a faith, of a principle and activity, where you know you are wanted and loved. Your depression will be over when you realize that you are one of God's children, that God created you in his image and likeness, and created a beautiful world for you to live in and enjoy, a world in which you can make your own unique contribution by making it a better and happier place to live in.

LONELINESS AND RELIGION

Are you lonely? Religion and psychology can help you overcome loneliness in your life. The religionist advises to believe in God and have faith in religion. With God you cannot be lonely. You will not complain of loneliness if you have the belief that there is a God in heaven watching over you and protecting you every minute of your life. We find the Psalmist David saying, "Even when I walk in the valley of the shadow of death I will fear no evil for thou art with me." (Psalm 23.4). The psychologist believes that loneliness belongs to an inward condition of mind and spirit; accordingly you can be "lonely even in a crowd" for it does not depend on the amount of people you see or talk to. It is, rather, a "subjective" condition. You are lonely not so much because you do not or cannot see many people but because of fears that oppressively rule the mind. We find people living entirely alone, feeling happy, healthy, and in the best of spirits; and yet others, who are surrounded by family and friends, are plunged in an intense misery of loneliness.

Both religion and psychology agree that loneliness is, in fact, a state of mind, full of anguish, in which the lonely person relives in adult life some of the conflicts of earlier years. The psychologist divides these experiences into three kinds. First,

there may be an early experience of self-hate. This can come about when parents become too severe, harsh, and irritating when their children offend; in fact, they take too serious a view of their offenses. Children are sometimes unable to attain the standard of conduct that parents require; thus the parents see only the rebellion in the child's behavior, but they know nothing of the frightening insecurity that incited the rebellion. When a child in his search for pity is unable to endure the censure or condemnation of the parent, he tends to completely identify himself with all that the parent has said about him and so considers himself abhorrent and quite unworthy of love and affection. Later as he matures he has the feeling that he is not deserving of the companionship and interest of other people for he believes that they too will condemn him as his parents did. The result is that he tends to withdraw, to isolate himself in his inferiority and to nurse his loathing of himself.

Secondly, there may be an early experience of shock when the child was unable to cope with apparent danger and felt at that time utterly unsafe and forlorn. This experience may have become "traumatic" with the child's emotional nature unable to withstand it; and while this frightening incident may be conveniently and quickly forgotten by one part of the child's mind, another part says "This must never happen again!" This kind of shock brings about loneliness because greater than the desire of companionship is the suspicion or the fear of unknown situations into which companionship will thrust him. Accordingly, the result is a divided mind and stifled emotions. Every action taken to create friendship and companionship is followed by reaction because of the great fear of unknown consequences.

Thirdly, there may be an early experience of the deprival of love. Many parents for some reason or other display their feelings of great disappointment in a child, and they deprive the child of love and affection, sometimes refusing to talk to or answer the child, or completely ignoring him, leaving him to assume that he is not wanted. This sensation affects the child so that its entire future becomes pledged in favor of one goal – to be wanted and loved. So, as the child matures, he or she is incapable of becoming independent, energetic, and free, but remains instead terribly lonely, hungry for the love that is always out of reach.

This terrifying and torturing experience of loneliness has very deep roots. But if you will dig up the roots, you will dig up the loneliness too.

Religion and psychology advise in these cases to simply open your eyes and mind to realize your own situation and to recognize the fact that if you have feared loneliness all your life because you were afraid that no one could possibly think much of you or have any affection for you, it is simply because you are carrying an unfortunate infantile tragedy into better and brighter days.

Religion advises to believe in yourself. You are a child of God, and your brothers and sisters, all God's children, are quite ready to like you if you will believe in yourself, cultivate your self-esteem, and remember you were created in the image of God.

Psychology likewise advises to cultivate a better opinion of yourself for your sense of uselessness and worthlessness is acting as an emotional brake on your progress. If life was full of fear and terrors for you as a child, remember you have matured, you are a grown up person; therefore act as a grown up person for you are able and capable to take care of yourself now. Don't be afraid, venture into the unknown, and you will find that life will not let you down. Have confidence in your own powers and try to understand that in adult life you have all the potentialities to keep every situation under control. The days of childhood's helplessness are gone forever.

When you feel lonely, keep away from self-pity. Set your mind on what you can do for others rather than on what you expect others should be doing for you. Instead of worrying about what you are getting from life, try to see what you can give to life. Always try to do something constructive and helpful for others — not because of the honor, glory, or reward but because of the pleasure it gives you to help.

SUSPICION AND RELIGION

Both religion and psychology advise us to guard ourselves from suspicion for once its poisonous fangs become fastened to our flesh we will find it very difficult to free ourselves.

In order to cultivate a beautiful garden, the most important step is to uproot all weeds; this is done by diligent and patient work in pulling them up by the roots and ridding your garden

of them forever.

Likewise, to cultivate a beautiful mind and a happy and successful life, you must uproot and cast from you the weeds of suspicion and distrust.

I once read a brief anonymous story in one of the old issues of *The Readers Digest* which portrays a very important lesson of suffering because of suspicion. When the writer of the story was a young girl a certain furrier telephoned her home and asked about the delivery of a mink coat. Her mother had recently purchased a fur coat and knew her husband would not be buying the coat for her, and suspicion entered her heart. The writer tells how her mother grew colder and colder toward her father, refusing to accept his explanation.

Not long after, her father suddenly passed away. He had gone to his grave with his wife still suspicious.

After a thorough investigation by the wife, she found that it was not her husband at all who had purchased the coat. The furrier had made a mistake, and her husband was innocent.

Can't you imagine the heartache, the great suffering, this suspicious wife endured? She was so suspicious that she would not listen to her husband's explanations and probably drove him to an early death.

But are you and I ever guilty? Do we ever convict people in our minds solely on suspicion? If you get into that bad habit of distrusting people, you will find so many occasions where there are seeming discrepancies. We all are liable to many charges of guilt from those who lack confidence in us.

Suspicion is an evil which breeds other evils, for suspicion leads to jealousy, which is the result of a jaundiced eye and a distorted mind. The person having this habit is constantly unhappy because he is haunted by fear. He is continually afraid of losing what he has and is therefore in constant anxiety. Gradually these habits take hold of him, work upon his nerves, and embitter his life.

Suspicion leads also to envy, which causes one great grief at the knowledge of someone else being in possession of anything. Envy seeks no reason, requires no justification; it is simply an innate annoyance at seeing anybody else enjoy himself. The envious character is never satisfied with what he has, for the possession by his neighbor worries him.

We see how suspicion grows, and the more we give way to it the more suspicious we become. It is this suspicious fear that produces the miser who is in constant fear of losing what he has hoarded, who is dominated by the idea that the whole world is bent on robbing him and that it is in his own defense that he accumulates. It is greediness stimulated by suspicious fear. This suspicious man is very unhappy for he is in constant misery, every cent he gives away causes him tremendous grief for with it he gives part of his life. Indeed, it leads him to an early death. We must guard ourselves against suspicion as a malignant growth for so it is. It is a life *ruiner* – it will destroy the happiness of everyone it touches.

When you feel toward others the first intimation of suspicion, annihilate the thought immediately. Drive it out of your mental world and be done with it; be eager to discover and destroy any weakness in yourself. The best antidote for suspicion is honest reasoning. Keep your mind filled with good thoughts and your life occupied with good works. As you ascend in your good and true thoughts you will find yourself in a new world of success and happiness. For in reasoning we show that if certain things are true, certain other things, whose truth is now unknown must be true also. The object of reasoning is to advance our certainty and to move the mind onward from the extreme of ignorance on the one hand to the opposite extreme of belief on the other. It may, therefore, change our mental state from ignorance to opinion, from opinion to more confident opinion, or from either of these to certainty or confident belief.

9 Transformation and Religion

Religion has always counselled the essentiality of "Transformation." We find the prophet Ezekiel speaking of this transformation when telling the people, in the name of the Lord, "And I will give them a new heart, and I will put a new spirit within you, and I will take the stony heart out of their flesh, and will give them a heart of flesh." (Ezekiel 11,19). It seems that it is not enough that we seek a change or development in personality, but there must be a "transformation." For true religion lays great emphasis on the necessity of man to seek a personal rebirth, the emergence of a new man to replace the old.

I venture to suggest the fundamental goal of psychoanalysis should be not only to change personalities, but to acquire new and more dynamic personalities. Thus, would both religion and psychoanalysis form a creative partnership, working together for this important goal. For it is not enough that we become more brilliant, more clever, better; we must seek "transformation." The goal of both religion and psychoanalysis should be to acquire a new personality in the place of the old. However competent we may become, however well developed we may be, and although we may use to the full our own individual talents, we may still nevertheless, be unable to make substantial progress against the accumulated powers and forces of adversity.

I am reminded of the man who asked a watchmaker to repair his watch. The watchmaker informed him that it would cost $10.00 because the job was a difficult one and would take time. The man then went to another watchmaker who charged him $1.00 and fixed it in five minutes. He returned to the first watchmaker, showed him the watch, and wanted to know why he wanted so much money and so much time. The watchmaker explained that the cogs in the wheel of the watch were all bent except one. The other watchmaker bent that one, too, and it

runs. But after a while it will stop. "But I," said the watchmaker, "was going to straighten out all the cogs in the wheel. In fact, I was going to put in a new wheel, so that it would be in perfect condition and keep the right time."

What religion and psychoanalysis must do is to put in a "new wheel."

Let us suppose, however, that we have freed ourselves of our old anxieties and fears and have thrown off the frustrations and failures of the past, and we have already acquired this new self, this new wheel, this new personality. The "old self" has been replaced by the "new self" – the worrying, defective, fearing personality of the past has left; and a reliable, vibrant, purposeful personality has come into being.

If we would just take into consideration what this transformation could mean in terms of calmness, accomplishment, courage, health, prosperity, and peace of mind, there is no question that we will come to the conclusion that there is indeed very little that this new and fresh personality cannot achieve.

We stress this important point because there are today so many self-doubters who are fearful of even hoping that they will be successful in anything they attempt. Yet, unknown to them, the success they believe cannot possibly come to them, is being brought to others who have transformed their old personalities into new ones. These sceptics are so swayed by fear, frustration, and disillusion that they do not even give a thought to such transformations. The result is that they stand still all the time – getting nowhere.

The aim of psychoanalysis should be to transform, to change, something in the character structure. Freud's goal of analysis was to remove the symptoms, but we must go further. We must aim to transform so that new vital forces appear in the person. This "new self" we are speaking about will not only be a repaired version of a present personality; it will be new, dynamic, young, fresh and invigorating.

But the question is, just how do we go about creating this "new self?" The following example may give us the answer. If one accidentally cuts his finger, there is a flesh wound; and the accident is reported over one of the "nerve telephone wires" to the subconscious mind. Immediately a mental command is given: to send through the blood to the wound a coagulating substance

in order to stop the bleeding. A second mental order is sent forth so that large numbers of white blood corpuscles assign themselves around the incision to attack and destroy any harmful germ that might try to enter. Various other mental commands are issued ordering the supplying of the necessary building material, the bringing together of the separate tissue and the weaving of a "new skin."

In the same manner does the subconscious mind help to form new personalities. The great powerful force is constantly working, and when rightly contacted is ready to perform, guiding the way to a new and better way of life. To contact and use this inward power, it is necessary to put into practice the mental, physical, and spiritual laws of achievement. For "self regeneration" is not a magical process; nor is it quickly accomplished. From the very beginning in a process of building up, slow and uncertain steps are constantly taken to root out weaknesses of character; and one by one these are replaced with positive forces. Then comes the mental exercise and training so that the mind can be used as an accelerator and not as a brake, learning to think straight instead of thinking emotionally in circles.

It is an astonishing fact that man has neglected to use his greatest source of material and spiritual wealth found in the "Creative Power Within." For it is related to the essence of divine power and can be had by the use of positive suggestions of well-being. The character of our higher thoughts and suggestions which we persistently use will greatly help to reshape, remould, and transform our personalities and lives. It calls for enduring and devoted effort since every ounce of determination may be needed to attain self-regeneration, but this creating of "new" personalities out of the "old" is surely worthwhile.

We have the choice of going on living with our "old" selves, thinking and acting the same old way, making the same mistakes, resulting in the same old failures. Or, we can transform our old selves into new, purposeful, and triumphant selves, bringing us health, happiness and peace of mind.

Psychiatry and religion counsel us to take the latter.

SELF-REGENERATION AND RELIGION

The ancient religious custom of making new resolutions for the New Year offers a grand opportunity for us to refresh our lives. It is indeed good for us to search our hearts even once a year, with a view to taking stock and checking bad habits and encouraging good ones. We must always keep in mind that none of us is perfect and none so good that he cannot improve, but we might also remember that nobody is so bad that there is no good in him.

It is a fact that most religions stress the necessity of self-regeneration, of personal rebirth, the emergence of a new heart — a new man to replace the old. This includes not only a change of development in personality but a sort of transformation, and here psychiatry joins with religion for this idea forms the fundamentals of psychiatry.

Psychiatry believes that it is not enough to become better, more brilliant, more clever. We must acquire new and more dynamic personalities. For, however efficient we may become, however well developed we may be, and although we may use to the full our own individual talents, we may nevertheless still be unable to make substantial progress against the massed forces of adversity.

In the very beginning, psychiatry and religion teach us, it is most essential to make friends with life. In order to be able to do so, it is important and necessary to make friends with oneself. Since we have to be in our own company more than anyone else's, why be an enemy to oneself? There may be many things about ourselves which are not included in our ideal picture, but let us not be discouraged. The very fact that we know our own imperfections keeps us very human. We must step along in life with the assurance of one who knows that life is an adventure.

There is the story of the father with his small son who wanted to pass through the large glass doors of a building. The father took hold of the door handle and pulled but the door remained closed. With greater strength and fraying temper he pulled again, but the result was the same. The little son said "Look, Daddy, it spells P-U-S-H, push,"and the child's tiny hands pushed the great doors and they opened with ease.

How like life and people! How many people create their own problems and difficulties, refuse to make a "fresh start," wasting time and energy and distressing others by "kicking against their own stings." Here psychiatry and religion teach us to try to discover the good in ourselves and in all men, and to encourage it. They teach us how to live so that contentment, happiness, health, and peace can come our way. They make it very clear to us that reasoning and faith do not blind us to shortcomings but, rather, enlighten us and provide understanding and tolerance.

For centuries man has dreamed of a "new start," of the magical potion that would give him "another chance" to begin life anew. For ages man has searched for the Elixir of Life, for this marvelous and wonderful element that would enable him to live on a nobler and higher plane. Since man has first appeared on this planet, this great dream has filled his heart. Doesn't this dream suggest that it may be more than mere fantasy, that this natural impulse, this instinctive craving within himself is for something that man often surmises must exist? Can man in reality begin life over again with a sharper realization and a deeper understanding of a power that can regenerate, reconstruct, and change his life? Is the Elixir of Life merely a fantasy, a dream, or, rather, a religious and scientific fact that can uncover a world of wonderful and new possibilities?

To these questions, psychiatry and religion answer in the affirmative. It is true that self-regeneration is not a magical formula or process, nor is it quickly achieved. There must first be full and complete adherence to the physical laws in destroying weaknesses of character and replacing them, one by one, with positive virtues. Then comes the act of mental training, learning to think straight instead of thinking emotionally in circles. And third, comes the very important element in self-regeneration, man's greatest source of material and spiritual wealth, the "Creative Power" within. We must become conscious of being related to the all-pervading essence of divine power which brings renewed strength and vitality to every high purpose and reinforcement to the good objectives in life.

In order to reap the rich rewards of self-regeneration and to derive the great benefits that come to transformed personalities, we must begin to do the essential work today — not tomorrow

— for "today" is after all the only day that counts since it is the seed of tomorrow. It may be a hard and difficult task, but nothing worthwhile has ever been achieved without constant endeavor, ceaseless application, and sustained ambition — that is the price of achievement.

Our contentment, happiness, and complete life depend on the use of our time and God-given faculties. Some people will go on living with their "old" selves, wasting their time in thinking and acting in the same old way, making the same mistakes and paying the same penalties; and some will try a fresh beginning, replacing the "old" self — the fearing, failing, fretting personality of the past — by the "new" self — a vibrant, confident, purposeful personality ready for the beginning of a new life.

SIN AND RELIGION

Both religion and psychology will agree that neither fear nor threats should be used to keep man from sin. It is a striking fact that when it comes to misconduct, deliquency, or even any grave sin, a conscious, negative thought can be as potent as deliberate auto-suggestion in producing an action contrary to that which one is willing.

This is because all the time your mind is saying "my religion says 'Thou shalt not' so 'I must not'," there is an undercurrent of thought which is familiarizing itself with the act, so that what should have been unthinkable from the first, suddenly takes place almost without volition. The person who is constantly reminding himself that he "must not" commit a sin, because God will punish him is already ripe to do it as soon as opportunity offers. It is well, therefore, not to harbor any secret corners of the mind, but simply to examine boldly any idea which comes along, and either accept it or reject it.

No one of us can keep his mind all the time on the highest levels, and he need not be shocked by the crudities which come up at times. If he pushes the idea away and tries to pretend he never had it, it will recur until it becomes familiar. If some mischievous thought enters his mind, he may smile at himself for entertaining such a thought; but if he is really shocked at himself and tries to keep the idea at bay he is admitting to himself the possibility of the action, and his unconscious mind

will play around with the notion and some day the deed may be accidentally accomplished.

I believe, therefore, that the command, "I must not," provides a very weak defense against action. The only impregnable barrier, from a religious and psychological standpoint, is "I am not the kind of person to do that," since it is this idea of self which one responds to. Before a man can change his evil habits, he must first alter his way of thinking; that means he must see the value of the new self he hopes to acquire — not value in the sense that he will be getting more out of it, but the qualities he hopes for must be what he really admires. If you are honest because you believe "honesty is the best policy," there may come an occasion when you doubt that maxim and believe yourself to have come across the exceptional occasion. If to be honest has become as much a part of yourself as your hands and feet, then temptation will not exist for you.

Religion has been and will continue to be a governing factor in the prevention of wrongdoing, but its record is a strangely mixed one. With the assistance of psychology, we look to religion for the purifying forces which will cleanse the dark corners of life. At the same time it must be said that an enormous amount of mischief is done by false views of religion. The most fatal thing in certain religions is the notion, diligently taught for centuries, that punishment is an end in itself, that God's way with wrongdoers is to torture them forever. Medieval doctrine and its survivals here certainly are not being complimentary to Deity. The houses of worship who hold it worship God, but assuredly they do not trust Him. Instead, they warn men against Him, they warn them of what He might do to them, of what punishment He is capable of inflicting on them.

This false view of God and his ways reacted with fatal effect upon the people. If God punished for punishment's sake, so might man. The Hell which supposedly flames in the next world must have its counterpart in this one. However, we think differently today about both man and God. We know that God does not want to destroy the sinner, but sin. Psychiatry, by its accumulation of facts, has cleared away a whole cloud of religious misconceptions. It has shown us that human nature, in its worst forms, is simply good stuff badly handled. Man is the greatest force we know, and he requires careful management.

People who deal with dynamite the wrong way will get a bad opinion of it — those who are left of them. And a human is mightier than dynamite.

A man's actions are conditioned not only by his beliefs about himself, but by his beliefs about the nature of society generally. A man as he emerges from childhood should be changing his values, and he should also see to it that he is willing from time to time to re-examine his beliefs. The God who satisfied the child's idea of Deity may seem ridiculous to the adult, but it would be a mistake to dismiss all theology and religion as childish on that account.

It can be worthwhile to give study and thought in order to find beliefs which are satisfying. There can be little sense of security if one finds oneself in a world which appears to have no meaning. It is good to learn to use the imagination constructively. In a changing world, the man who says "I never change" is going to be left behind.

I believe that religion and psychology will agree that the only way to prevent and cure wrongdoing, sin, and the weak mind, is not by fear, threats, or punishment, but by the true religious faith. A real or potential sinner can best be helped by standing by him as a brother, by using the skill of psychiatry and psychoanalysis to fight his inner ailment, by changing his environment, by bringing in our good will to assist his diseased will; in a word, by giving his better self a chance.

CRIME AND RELIGION

True religion does not desire and never intended to destroy the sinner — only "sin." Psychiatry also agrees that the insane criminal should be hospitalized, not jailed. In this important question of crime and the criminal, the whole problem of religion, psychiatry, the social pact, and life are enveloped.

When a criminal is brought to trial and sentenced, he then serves his time in jail, his stay and upkeep paid for by the taxes of the people. Society feels that the account is completely settled. But, is the account settled? We just take the criminal there as he is, but we never stop to inquire as to how he came to be what he is, or as to what other thing than this he may become.

The question arises again and again, "Does the criminal receive the great profitable lesson in jail? Does he come out a

better man after having served his time? Is he not branded with an ineffaceable brand and shut off from the means of return to an honest life?"

True religion and psychiatry do not believe that fear and pain are the real agencies in the reformation of the character of man. For men are born good; and when something has gone wrong, it is possible that through education, understanding, encouragement, training, treatments, and faith there can be restoration. Is it not true that waste products can be made useful and profitable when correctly and scientifically treated? Then why cannot the same be done with human wreckage?

Psychiatrists believe that juvenile deliquency is mostly brought about by the lack of love, consideration, and parental guidance and protection since the youth's life is so contingent upon that of the parents. A large percentage of crime, they believe, is in some way associated with mental abnormality; also certain events, circumstances, temptations, and conditions are contributing factors in mental disturbances.

Religious leaders believe that lack of religious teaching, schooling, and healthy environment are great factors in the stimulation of crime. Many with criminal habits, if they were taken away from evil surroundings and transplanted to a proper environment, could be turned into good citizens.

Society has been exceptionally efficient at indicting, catching, judging, jailing, and punishing the criminal. Why not use part of that great intelligence in the prevention of crime? Why does society forget the important fact that punishment should have as its only end the destruction of vices and the saving of men?

It is agreed by all that crime is a disease; but if society will accept the counsel and teachings of religion and psychiatry, there is a very great possibility that the disease can be cured. The most important fact that should have our consideration is that the only way of curing the criminal is not by inflicting punishment and pain, but by true religious and psychological understanding, by making good use of all our knowledge, science, and skill in fighting his inner ailment, by changing his environment when necessary, by bringing in our good will to help his diseased will, by giving his better self a chance.

REPENTANCE AND RELIGION

An important religious question very often asked is, "If a man repents his sins, is he forgiven; or is it possible to repent and yet remain unforgiven?"

We know that human laws give little consideration to the emotions of a man found guilty. Although he may be sincerely sorry for his crime, his penitence, his tears, his griefs are of no avail; the law must take its course. The thief, no matter how penitent he may be, must go to prison. The murderer, no matter how remorseful he may be, must pay the price for his crime. The criminal, no matter how intensely he desires repentance, will not find it without being fully punished for his sin.

In human law, crime and punishment are arbitrarily connected. Does the same law exist in religion? If man commits a sin against God and he repents with all his heart and soul, must he first be punished before God forgives? Does this distinction between penitence and forgiveness apply also to the divine jurisprudence?

In our law today, punishments for offenses, torts, and crimes are fines, imprisonment, and the electric chair. These are imposed whether or not the guilty be in a fully repentant state of mind or remains indifferent to the last. Now if in religion it were the same, if God's punishment for sin were incarceration, torture, or burning in a Gehenna, it would also be possible that these penalties be inflicted irrespective of the mental state of the sinner.

The truth of the matter is, however, that in our conceptions of divine justice we naturally but erroneously apply to divine relations ideas, analogies, and notions that are true only of human relations. In the system of divine justice and religion there is absolutely no division or separation between transgression and punishment; consequently, there is no such divorce between penitence and pardon. In human law, and in the relations of man to man, it may be possible to fully repent and yet remain unforgiven; but in our relations to God and religion we cannot separate these two, they are indivisible. In religion, there is no condition of forgiveness other than repentance. There is no arbitrary will that can interpose to prevent it nor

any forensic kind of justice whose demands must first be fulfilled before forgiveness is possible.

When we try to understand the meaning of "repentance and forgiveness," when we examine closely the meaning of these words, we find that the idea of repentance is simply another aspect of the idea of forgiveness; in other words, we find that repentance is just forgiveness with a different name. To say, therefore, that a man who is truly sorry for a sin committed can remain unforgiven, or that forgiveness may be delayed for some reason or another is simply to express what is truthfully a contradiction in terms — a contradiction as great as saying of the earth that it is becoming nearer to the sun without the sun becoming nearer to the earth, or that disappearing darkness comes without the approach of light.

The reason why it is possible in human relations to repent and yet remain unforgiven is because repentance and forgiveness are not only distinguishable in thought, they are factually often dissociated from each other. For the regret and sorrow of an offender, no matter how sincere or intense it may be, does not necessarily effect any change of sentiment in the mind of the person he has offended. The enragement, ill will, and resentment of the offended person and his craving and resolve to avenge his injuries may quite possibly, despite the offender's true penitence, remain without the slightest abatement.

One thing we may surely be certain of is that in religion, in divine jurisprudence, this distinction between penitence and forgiveness does not apply. In human relations and modern law, these words are arbitrarily connected; but in religion and divine law, they are absolutely indivisible. In religion there is no arbitrary punishment and no arbitrary mercy. For God to forgive an impenitent man and to continue to punish a penitent are equally impossible. The reason for this is simply that the intrinsic nature and essence of sin's punishment is in no way an outward infliction, but the moral state to which it reduces the sinner. It does not reduce by fines the wealthy profligate to poverty, but there is an inner impoverishment; the sinner is reduced in that which is man's true wealth: honesty, goodness, pure feelings, honor, brotherhood, love and affection. He is shorn of that which constitutes the dignity, the worth, the true blessedness of man. A wrongdoer does not have to be banished

to a dark and distant spot, to a hell because a bad and selfish nature is self-banished from society, love, and goodness and loses the liberty of his soul.

Religion and psychology agree that there is no whip of torture or burning fire of wrath that can affect a spiritual nature. But crime, sin, unrestrained passions, depraved inclinations, and evil desires, a soul lost to self-respect and filled with hatred, revenge, malice, and envy — these are eternal elements of physical and moral destruction which, when given time to work, must bring suffering, and torture and make a hell of every heart that was born for better things.

In religion and in psychology, the way of reconciliation is open; no outward conditions close the door of return. Repentance is itself the arresting of the hand that punishes; it is not a condition that may or may not, according to an arbitrary act, be followed by forgiveness. It is already forgiveness. Therefore, no matter how dark the past has been, man should not carry with him guilty feelings. It may be true that it is too late to undo all the wrongs of the past, but man must feel that it is not too late to do with redoubled energy the good that remains to be done, always keeping in mind that "the recompense of a precept is a precept, and the recompense of a transgression, a transgression" (Ethics of the Fathers 4.2).

PRAYER AND RELIGION

The great question that has been asked by many is "How can prayer help?" They claim it is preposterous to suppose that the mere wish and desire of a man, as expressed in prayer, should cause any deviation in the fixed order of the universe. Is the wish of a man going to change the eternal law? It would be like letting the fly on the wheel control the machinery. In view of these considerations, how can they believe in prayer, they ask?

Modern philosophy considers man as the foremost mode, on this planet, of the Divine consciousness. It is in the human soul that the Divine thought dwelling in the universe comes to its self-expression. Thus, does the argument against prayer based on the distance between God and man, fall apart? We realize that these two are more nearly related than we thought.

Accordingly, when we ask the question "Can a weak mortal

influence by his prayer the Eternal Power?", we must take into consideration "How much in prayer is of the weak mortal" and how much of "the Eternal Power?"

Prayer is truly powerful. Not in the sense that we utilize it to obtain personal favors from God, but, rather, in that it can animate us with faith, courage, and hope. By prayer we express our thanks and gratitude to God for all the kindnesses and mercies bestowed upon us; it also aids us in concentrating upon that perfection which is the Creator, and in seeking to emulate Him with all our hearts and souls. Prayer represents man's mysterious right, felt as a right inwardly, to appeal from the visible to the invisible. We somehow realize in the experience of prayer the fulfillment of the law that whenever you challenge the higher possibilities of the universe, it responds generously and liberally. It can therefore be truly considered as the exercise of the soul's responsiveness, of its receptivity.

Through prayer the human soul seeks a relationship with the Creator of the Universe. That relationship may be compared to the relationship between life on the earth and the sun. The power, the light, the warmth, the life-giving principle of the earth, all are derived from the sun. The heat locked up in the ground in mountains of coal is only imprisoned sunshine, stored from ages past to give life and warmth to the world today. The man who desires to have life and power and light prays for this gift of the Creator. Prayer which is the highest expression of religious life is simply fellowship with the Creator and the bringing of the human will into harmonious relations with the will of the Creator of the universe.

I believe that the psychiatrist, psychoanalyst, and psychologist, those men who are concerned with the sufferings of the mind, will concur and believe in the efficacy of prayer. For it is a known fact that one of the best measures to counteract depression of spirits, disturbed sleep, and all the miserable results of a distressed mind is the simple habit of prayer. It may be true that the psychiatrist, psychoanalyst, and psychologist do not discuss prayer from a theological viewpoint; but they do, I believe, consider it as a phase of consciousness, a recognized activity of the human spirit. To them it is man's declared alliance with the Infinite.

Here, we see the close relationship of religion and psychiatry and how they complement one another. For both contend that prayer, the truest expression of religious life, is the life-current in us, the vitality in us, rising past every intermediate object of desire to our highest, and then moving out to meet that higher Beyond of which it knows itself is a part. For we know ourselves not as a finished product, but rather as a process, a something to be, and in prayer we seek the element which is making us.

There are, of course, many people who claim that prayer is the prompting of ignorance and weakness to the all-governing wisdom. But, somehow, these people seem to ignore the whole system of things in this world. They incorrectly assume that man's prayer begins with man, the fact being that nothing in man begins with him. It began first in His world, in his Creator, like the action of sun and rain. The sun draws up the vapors from out of the ocean which later comes back in showers upon earth. Thus, we find a circulation from depth to height, and from height again to depth. Likewise, out of the depth of man's mind and heart are carried up the invisible currents of his soul's desire and aspiration, to come down afterwards in secret answers which he knows to be real, even though the first form of his desire is often left unanswered. The response lies in the exaltation and elation of his desire.

In the meaning and efficacy of prayer we find the harmonization of religion and psychiatry, for it is considered by both to be the faculty by which man manifests his close relation, his affinity, with the Unseen. In the performance of it, he greatly extend his relations with the Universe, enlarges the sum of his inner resource, enriches his life, and is then truly endowed with inspiration and exaltation.

10 Marriage and Religion

If marriage is to be successful, it must be based on mutual love. For love lies at the foundation of society; it permeates unconsciously the thoughts and aspirations and hopes of mankind. The love of man and woman is something that inspires the highest respect and awe — it stands out in pure and noble feeling and is associated with all that is best and brightest in human life. Love is glorified as the source of the most admirable productions of art, of the sublime creations of poetry and music; it is accepted as the mightiest factor in human civilization, the basis of family and state.

It would be a very low view of the marriage relation that sees it flowing from instinct alone. Man is surely much more than an animal. Has he not a spiritual nature that allies him to the higher orders of being, as much as an animal nature that allies him to the lower? And when one human being is drawn to another with a view to forming the closest relation possible, surely this is not merely an animal attraction — the higher nature has a share in it too. The law of affinity that governs all nature's combinations leads us to expect that the foundation of marriage should lie in an affinity or attraction, not merely of one part of man's nature, but of the whole. There must be some attraction of the higher as well as the animal nature to draw a man from his father and mother (to whom his best affections would naturally incline him to cling) and make him cleave unto his wife, as the Bible commands. In other words, true marriage has its foundation in the power of love.

And as love is the foundation of marriage, so also it is the cement designed to bind the two beings into unity, for it gives rise to that harmony which characterizes all of nature's combinations. In nature's combinations we find two things: first, a natural affinity or attraction of the parts to each other; and second, harmony and repose when the combination is effected,

as if some invisible cement had been used to bind the whole into one. Harsh, frictional combinations are foreign to nature. The oxygen and hydrogen that combine to form water have a natural affinity to each other, and the product is so beautifully harmonious that no one could guess that water was not a simple substance. The most striking instance of harmonious combination in nature is that of light, where the seven colors of the rainbow give birth to a product in which the faintest trace of discord cannot be found.

So it is in marriage. Love is the moral cement of nature. By its magic power, different temperaments become the complements of each other; opposing tastes find a method of reconciliation; and even contradictory wills, by learning to take and give, become like one. For the combined purpose of marriage is to be happy and make happy; and the harmonious intensification of an unending give and take of happiness throughout wedded life is, perhaps, symbolized by the wedding ring in the perfection of its harmonious roundness. Such is the method by which the combination of elements in a family may come to be marked by that repose and harmony which is found in the ordinary combinations of nature.

"And the Lord said, it is not good that the man should be alone; I will make him a help mate for him." (Genesis 2.18). But the woman was not intended to be the duplicate of the man, rather, his complement. Her most characteristic gifts are not identical with his. If strength,courage, firmness, and perseverance be more special endowments of the man, tenderness, compassion, gentleness, and endurance are more those of the woman; and perhaps the union is most striking when the gifts are most diverse. It is certain that if this unity be not realized in married life, the relation of husband and wife, instead of being beneficial, must be irksome and even disastrous to both. To be forced to live together, while their hearts are at open discord, is tragic. But where there *is* substantial unity, the necessary interlacing of all the events of their lives makes the unity the greater, and invests the relation with a more tender interest and a profounder sanctity.

Marriage means a true partnership. Husband and wife are partners in everything life brings to them; if there be sorrow, it should be one half divided; if there be joy, it should be doubled.

Each partner must give to the other what that other lacks – this is the essence of marriage. But in every couple who wish to marry there must be present at least the embryo of emotional maturity. It is only then that a happy and successful marriage can be gradually built up. A certain amount of attrition may be expected before all the parts of the marriage are going smoothly and the whole is working well, but it must not be quickly assumed that such friction shows basic incompatibility. It takes time for this partnership to get used to functioning harmoniously together, each pulling his or her own particular weight.

Initial difficulties in sexual married life may be expected, but they should always be considered opportunities for showing and proving the tolerance, patience, and faith which are the fruits of mutual love. The couple must be very careful in their reproaches and recriminations for these will tend only to increase anxiety and will result only in aggravating trouble. Furthermore, attentions of every kind between husband and wife must always be by mutual consent; a husband who truly loves his wife will never force his attentions, and no true loving wife will make unreasonable demands. Commanding and demanding behavior is regressive. It contributes nothing to the progress of married life or of the human race in general which has been furthered by cooperation and not by dictatorship or brute force.

Jealousy of any kind should have no place in married life; and when easily animated, it proves the failure of belief in oneself as well as the need of faith in the partner. However, jealousy may abate when a couple tries to find common interests, forgetting those interests which they found absorbing when they were each independent. There can be true gratification and rejoicing in acquiring mutual interests of which they were formerly ignorant. Acquiring together, deciding together, and learning together can be part of the enjoyment of living together.

To be successful in married life, the partners must keep alive their love. Both must become conscious of something outside themselves – something which is more than the two of them together. That something is recognized by their desire to live together on all planes of life – spiritually, mentally, materially, and emotionally. Without love, marriage is a painful bondage – the partners, captives.

Marital success is maintained by true love, by mutual understanding, by independent thinking, by integrity of individuality, and by mutual sacrifice. For man and woman, according to the formula of religion and psychology, marriage must mean a loving alliance, a union of purpose and aspiration, combining their powers for good, realizing in matrimony their most cherished hopes, their fondest dreams, sharing with one another life's trials as well as life's joys, thereby finding true happiness and success in married life.

HOME AND RELIGION

Everything that lives requires a home — a place to root its life. The tree is wedded to the soil. The bird must have her nest, the lion his den, and man his dwelling-place. It is essential for the great majority of the race to have permanent residence. This thought is well expressed in the Bible: "For upon every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die." (Exodus 9.19).

Is not the home of your childhood dear to your heart? It is yours still — yours by the inalienable right that makes everything ours that we love.

The interests of home are more important than those of trade. When we sacrifice home joys and sanctities for material goods, when we lay more emphasis on "goods" than "good," then we are simply selling out our spiritual values, we are selling out our souls. For home is not a material but a spiritual concept — not meant to be only a matter of walls and furniture, but of hearts and minds and souls dwelling harmoniously together.

The discipline of home is more important than good government — for it is essential to good government. You cannot make good citizens out of people who have never been taught obedience. Devotion to the home is a finer thing than philanthropy. It is true that our benevolent labors are splendid and necessary, but they have to a large extent been made necessary through failure of another, an older institution. The fact is that if there had been better homes, there would have been less need of institutions.

The interests of the home are higher than those of the

school. But in a measure they are identical and should work in perfect sympathy and be controlled by the same ideals.

At the present time, both psychiatrists and the clergy believe that there is a decline in parental authority in the home. To every child the command is, "Honor thy father and thy mother." Parents are not to be arbitrary. They are not to warp or repress the child's individuality. But submission to authority is the first and important lesson to be learned. Man must have a master. The secret of self-control is lodged in an ability to be controlled. In many homes today parental authority has been reduced to a shadow. Children have simply gotten beyond their parents, and parents have been weak enough to permit it. It is bad for them and worse for the children.

Another important situation is very noticeable today in the home; that is, a decline in religious instruction in the home. The most important element of the religious home is reverence. It is to the soul what sunlight is to the flower. Religion destroys sham, slays artificiality. No child's soul has a fair chance if not taught religion, the great truths about God in the Bible.

Professor William Lyon Phelps of Yale University once wrote, "I thoroughly believe in a university education for both men and women; but I believe a knowledge of the Bible without a college course is more valuable than a college course without the Bible. For in the Bible we have profound thought beautifully expressed, we have the nature of boys and girls, of men and women, more accurately charted than in the works of any modern novelist or playwright. You can learn more about human nature by reading the Bible than by living in New York."

There is no doubt that parents make great sacrifices to provide for the physical wants of their children, but forget to make any provision for the spiritual needs of their character.

We Americans fight some great battles for human rights. We must have leaders who possess courage and strength to stand against privilege and who place the moral welfare of society above party schemes and private gains, people whose ideals are high and clean. For the making of such leaders we must have homes of peace, harmony, love, and religion. No nation is better than the home life of its people.

I believe that nothing alienates children from parents more than hypocrisy and make-believe. No wonder that children

have little respect left for parents who suffocate them morally in their homes of spiritual and ethical emptiness decked with the decorations of an unreal religiosity. The parents' hearts have removed further from the children than the children from the parents. An upright and honest boy or girl will always respect a straightforward, genuine parent, but will despise, in his heart at least, the hypocrite and the untrue.

Some parents feel that if they leave their children money enough to be independent that will be about the best thing they can do for them. It may be the worst. It is not money only you should leave children, but faith, character, willpower, habits of reverence, of love, and of devotion to duty. For humanity's sake we must protect our homes.

PARENTHOOD

Both religion and psychiatry agree that the main function and purpose of marriage is to raise a family. The Bible states this fact: "So God created man in his own image, in the image of God created He him, male and female created He them. And God blessed them, and God said unto them, Be fruitful, and multiply and replenish the earth." (Genesis 1, 27-28). The sooner the couple start founding a family, the better for both of them.

It is well known that the mutual interest in having a child unites and cements the foundation of married life, and prolonged postponement often leads to unrest and frustration. But if we desire to be happy and successful parents, we must teach and train our children. We must teach the child what is right and what is wrong, what is wise and what is foolish; and we must urge him to carry our lessons into effect.

The relation of parents to children does not seem at first to differ much from that which is found in the lower animals; but when the distinctive features of the human being begin to appear, the difference becomes very apparent. It is indeed interesting to note that children differ from the lower animals in the want of power – even after they cease to be infants, time is needed to adapt themselves to the conditions of life. The fledgling, once it has left the nest, needs little or nothing more from its parents. A lamb, when it is weaned, is quite as able to

get along in the world as its father or its mother. The untrained child, on the other hand, becomes an Ishmaelite, his hand against every man, and every man's hand against him.

Nature provides for the bringing up of children by placing them under the charge of two parents, both possessed of affection towards them, though in somewhat different proportions. The instinctive love of children is much stronger in the mother than in the father; and it is not to be wondered at, for in the history of the infant before and after birth, there is much more to impress on the mother her relation to the child who is, after all, bone of her bone and flesh of her flesh.

Instinctively she clings to her child. She tends it, suckles it, dresses it, toils for it, and is even prepared to die for it. She welcomes with unspeakable delight the first smile of affection on its face, and coaxes the repetition of it with every art and wile.

The parental affection in the father is somewhat different. He has been the means of giving existence to the child. Shared with his wife, it is his. Its very existence appeals to his conscience, its helplessness to his compassion. The development of affection usually comes somewhat later, but in a healthy nature it is strong and rapid. The winning ways of little children, their affectionateness, their playfulness soon lay a deep hold on a true father's heart. Men are often unconscious of the strength of the affection until sickness or death of the child reveals it. The closeness with which the child has wound itself round the father's heart is discovered only through the severity of the wrench which severs them.

When the child is born, the father must remember that new adjustments will have to be made. He no longer can rely on his wife's company on all occasions, and he is likely to feel real jealousy of the newcomer before such feeling changes into fatherly pride. When there is real perplexity in overcoming such jealousy, it may reveal itself in neurotic symptoms which are unconsciously invented to divert attention away from the baby and toward himself.

This childish way of acting is often found in those who have never adjusted themselves to the birth of baby brother or sister which seemed at the time to rob the individual of his share of mother love. This jealousy of a child is a resurrection of the

earlier feeling and individuals who suffer from it have not yet acquired emotional maturity. In their marriage they hoped to find in the wife a second mother and wish to keep her exclusive interest. The true fulfillment of "Fatherhood" may greatly help to overcome the mother fixation and to grow more adult in emotional needs.

For a successful family life, parents must make good use of two things: strength and affection. If used wisely they will help to bring about the needful and desirable harmony. Parents have strength of body if not also of mind to enforce what they deem right; but the employment of sheer strength would only stir up the spirit of rebellion, and while producing a temporary submission, make the conflict deeper in the end. Parental love is supplied, therefore, to make the application of strength more effective. The two must work together; otherwise there will be discord and unhappiness. Strength without affection makes the parents hated; affection without strength gives the children an easy victory over them. It is to the mother that the larger share of parental love is given, for it is she that is most exposed to the children's capricious humors. To the father the larger share of the strength is given because he is responsible for the management of the family.

There has always been the perplexing question of how and when the facts of life should be taught to children. I believe that religion and psychiatry agree that adequate instruction in childhood is the best guarantee of happy unions later. Knowledge of facts build solid ground on which the child can advance to maturity. The parents who say to the child, "You mustn't ask," just leave him bewildered. There should be no secrecy. Sex should be the acknowledged background of life for the growing child, and all questions should be answered accordingly. This will be of great help to the child in reaching maturity and will minimize the danger of sex becoming an obsession or obstruction.

Nursery days are the best time for the training for successful marriage. Not only is it the time for sex to be acknowledged and accepted as an intrinsic part of the person, but it is in these early days that the child learns to overcome his natural selfishness, develops an ability to cooperate, and acquires the faith in himself which empowers him to use such ability.

Above all, moral training is a great need of the child. If this be neglected, the wilder impulses of his nature will prevail, bring misery and ruin to himself, and render him unfit to society. Training should begin at the very earliest period of life. The plan of nature commits the chief share of this training to the parents. It is for this purpose that the twofold force, strength and affection, has been entrusted to them. They must try to fashion his daily habits in accordance with sound principles. They must study his disposition so as to apply their influence in a suitable way. They must watch his faults and constrain him to correct them.

To be successful parents, you need not great intellect nor even ample means, but what you do need is conscientious devotion to duty, the spirit of love, and especially a good example. These are qualities within the reach of every class of parents. With these qualities you will stimulate your children to high attainments, you will get them to love the true rules of life, and they will follow them not with painful reluctance but with a willing mind. For when you endeavor to send out into the world young men and women qualified to do their share of the world's work in an honest and efficient manner — to be helpers, not hindrances, to the order and prosperity of society — you will have then discharged your parental duty with admirable success.

It is the opinion of psychologists that a person's characteristic modes of "reaction" are founded upon a continuance into adult life of habits formed in infancy. We really never entirely outgrow the child within us, and at different levels we are apt to follow the same behavior patterns as when we were young.

If parents trust and encourage a child, there is good reason to believe that when the child grows up he will accept responsibility and like it. But, on the other hand, if the child is not trusted and encouraged by his parents and if he is blamed and scorned for inability, as a mature man he may avoid taking a leading role for fear that he may fail.

However, the influence of early training is not so simply traced as one might think. The trait exhibited by an adult may be a "reaction" to childhood experience and therefore manifest itself in behavior of a nature opposite to what could be expected. In the case where parents constantly insist that "you ought to be able to do that," this attitude may lead to the child-as-adult

taking cover, as it were, for fear of receiving blame. Or on the other hand, it may work in another direction by causing him to rush forward with a great display of energy, only to soon find convincing "reasons" for not fulfilling his promise.

Many boys and girls have been brought up with the idea that it is incumbent upon them to set a good example. Especially when there are several children in a family, the eldest may become unduly cautious or excessively timid in his actions. Instead of enjoying achievement, he may constantly feel guilty because he has not done enough.

There is no impelling instinct to kill concealed in human nature. It only appears in association with fear. What we call aggression is nothing more than the instinct to get the better of environment, or to overcome difficulties. A fellow human may be part of the environment which threatens to limit the power of another; the urge then is to get rid of the threat.

But religion and psychology both believe that the instinct to cooperate is also present in human nature and will prevail if given a chance. Like other instincts, aggression has to be brought under control; and this is done through exercising it. If in childhood it is harshly repressed, the result may be an outwardly passive individual destitute of initiative. Since control has never been learned, there is considerable danger that the repressed instinct may break through at some time with uncontrollable violence.

Both religion and science, however, believe that every living being has the right to go forward in life, the right to the free expression of his personality in every way. It must be remembered that the early ideas of parents and the frustrated ambitions they so often foist onto their offspring have disastrous effects on many children throughout their lives. The misuse of faculties and the suppression of natural abilities cause dissatisfaction in life and often result in frustration and chronic ill health. The Bible commands us to "Honor thy father and thy mother," but we must not forget that unreasonable duty demanded by a parent can tie son or daughter to home too strongly. Emotional repression is the cause of a great deal of ill health. The cost is too great.

CHILD-RAISING AND RELIGION

Many people think that there is a kind of bulwark or trench between the thoughts of a child and the thoughts of an adult. It seems to me that neither religion nor psychiatry is in accord with this theory; they find the distinction to lie between the methods of manifesting the thought rather than in the thought itself.

You cannot expect to be a successful parent if you consider your child a little reflection of your own dream self. Somehow your child does not see things the way you do. You imagine yourself as a good, kind, and honest parent, understanding of all your child's needs. In fact, you feel that since your child was born to you, it should sustain all the good characteristics and bear all the attributes you hope you possess. But in fact, all your child desires is that you feed him, love him, and give him all the attention he requires; when you don't fulfill his wishes, he is not happy. And when you restrain or restrict your child from doing things of which you disapprove, you then appear to your child as an obstructor of his plans for he is not old enough to understand and appreciate your guidance.

Now, the question is what should be done. Should parents give in to all the child's desires: Should they close their eyes to imperfections? Or should parents insist on their way and disapprove, scold, and punish?

In child training, it must be remembered that the child can only be expected to think his own thoughts and not those his parents wish him to think. Secondly, the traits with which the child is born can never be rooted out, but only smoothed out or brought forward and developed. Parents who have been under no illusions as to the capabilities and characteristics of their children find that their children will do best for themselves. Children should always be given the opportunity to express their thoughts; they should be taught to be open and above board. When the child does express his thoughts, parents should not ridicule, deride, or sneer; they should always encourage the child to say what he thinks, and they should give him their considerate attention.

The two extreme policies in child-training are undesirable: firmly crushing all disapproved things in the child or leaving

him alone, rarely scolding or punishing. In each case trouble will result in later life, for no endeavor is made to discover just how the child looks at life and what his part is in it. Many parents do not take advantage of the opportunity to see just how their child is growing up, and sometimes they are too late. I am reminded of the mother who asked the psychiatrist when she should begin the training of her child who was then four years old. "Lady," was the reply, "you have lost three years already. From the very first smile that gleams over an infant's cheek your opportunity begins." He might also have told her that "training" has been in progress all the while. Whether or not the child has been learning desirable things, he has, nevertheless, been learning!

At the very outset, the child believes that his parents know best and know all. But as he grows up and begins to think for himself, he discovers that his parents just don't know everything. Then the critical moment arrives which tells whether the parent's training was constructive or destructive. If his parents have been honest with him, truthfully answered his inquiries, frankly admitted they don't know all the answers, and made a careful and diligent study of the way in which his mind works, then, surely, his regard, esteem, and respect for his parents will not decline or be forsaken. But, on the other hand, if when he expressed his thoughts, the parents treated him with scorn or derision, or simply said to him, "You see, Sonny, you're just not old enough to think for yourself yet; just let us do the thinking for you," he actually feels persistent displeasure and resentment and anger filling up inside him. Then he begins to keep his thoughts only to himself, and so we later have the deceitful adult.

It is important for the child to learn that although he has as much right to his own thoughts, opinions, and decisions as adults he must, however, be very cautious of his lack of discrimination, experience, and judgment because these things are usually achieved by time. When parents hear the child express his thoughts, therefore, they are actually witnessing the gate opening to the inborn nature of the bundle of humanity placed in their care and trust. If they will follow the direction of those thoughts they will be able effectively to drive home the principles they wish to implant and to direct capabilities inherent in

their child. As the writer of the Proverbs advises: "Train a child in the way he should go" (Proverbs 22:6), for the correct training you give your child is a great power. It is the power to use one's self.

By good training, experience, and effort we slowly learn to know ourselves and bring all under discipline. Having learned to use ourselves, we can next use the world.

11 Youth and Religion

In order to make our life a worthwhile and successful one, we must use our youth for the building of our future. Youth is more than a time for present accomplishment; it affords an opportunity for building for the future. Shelley said, "All of us who are worth anything spend our manhood in unlearning the follies or expiating the mistakes of our youth." Middle life and later years are in a large measure determined by the way in which a youth builds up the physical basis, the intellectual power, and the moral character of his life.

This is well illustrated by the experience of a builder who had a commission from a wealthy friend to build a fine house. They agreed as to the character of the house to be built and the price, and then the rich man left the builder to his own devices. The builder took advantage of this, and by using poor material and doing careless work hoped to realize a larger profit. When the house was finished the builder took the keys to the rich man, but the rich man put his hand on the shoulder of the builder and handed him back the keys with the statement, "I gladly give this house to you." As the man went out he was heard to mutter to himself, "I was a fool; I built a poor house, and now I must live in it!" Thus, many realize as they go on in life that they have shortsightedly put poor workmanship into their bodies, minds, and characters, and now they must live with them.

Both religion and psychology agree on and stress the important fact that if you desire to make your life worthwhile, do not try to have an excess of pleasure in the early years of your life. If you establish early a proper balance between your pleasures and the serious purpose to which you give your life, pleasures will not pall on you, and you can carry forward your enjoyment throughout your whole life.

When youth deludes itself into believing the oft-repeated saying that wild oats must be sown, it should remember that "Whatever a man soweth, that shall he also reap." The one who sows a crop of wild oats, evil habits, and indulgences is sure to reap in his later life a harvest of vain regrets. Youth should early form the habit of getting under right influences, taking part in all useful endeavors. Seeds of this sort will bring a harvest of pleasure, satisfaction, and success in life.

It is a natural instinct of youth to crave position and honor; in fact, the race could not well get along without the desire of attaining position. As we see civilization emerging from darkness, we discover that every clan had its chief; every nation its head. A community without its influential citizens is impoverished and doomed to "Main Street" mediocrity in all that goes forward toward the making of a good village or neighborhood. The simplest games cannot be played without someone assuming the position of leader or captain. Position and high regard for position are at the foundation of personal ambition and of organized society. This craving for a position of honor is a legitimate force when properly used. When abused, it becomes very dangerous and may lead to much harm.

Youth should be very careful not to place position above disposition. For disposition is one's outlook on life, the way one feels towards his friends, associates, and the world at large. It is the manner of his personal reaction. Disposition cannot be handed readymade to anyone; it is a product of right thinking and acting.

Youth must always remember that position is something that should be bestowed upon one, rather than something that is sought after. It should come as a recognition of the ability of a person to deal justly and wisely with others. It should not be a self-seeking, a going after favors that cannot be granted to others. Position for youth may be important, but it can never equal in value disposition which is the refined spirit of man himself.

You as a young man will be successful and safer in life if you early identify yourself with some great cause. The life history of men who have counted furnishes ample illustration of the rule that what really makes a noble life is a great ambition in youth. The notion that a youth accepts ideas is misleading

and faulty. What actually happens is that ideas take possession of the young man, and happy is that man whose life is swallowed up in some great cause, or who dedicates his effort to the achievement of some worthy ideal.

If you are to undertake any endeavor, start early. If you postpone your extraordinary effort until you think you are old enough, you will seldom find it or consider yourself to have reached that stage. Your only course in any undertaking is to plunge in and do the best you can; and the earlier you begin, the more creditable the final results are likely to be. The advantage of beginning early is that you will have a youthful point of view, and you may carry forward a youthful spirit even into old age.

There is a need for the spirit of youth in every calling — although it be the time of illusions and dreams, in the words of Longfellow:

> "How beautiful is youth! How bright it gleams
> With its illusions, aspirations, dreams!
> Book of Beginnings, Story without End,
> Each maid a heroine, and each man a friend!"

It is, however, also the time of boldness and originality of thought. Some one has observed that the average person gets few ideas after twenty-five, and fewer ideals after twenty. Life after these years consists largely in intensifying, making more definite, and carrying into realization the ideals and ideas earlier received. The above being true, young men have an important contribution to make to the world's progress.

If you desire to be successful in life, if you are to realize the noble ambitions of your life, you must begin early to put forth earnest and active effort. Your early years should not be spent in such a way as to make you regret the habits formed and the indulgences yielded to, but rather in such a way as to develop power for waging a successful battle as you go forward in life. Your visions should be both an inspiration for your own life and a means of making the world a better place. If you can thus project your youth and become fired with the enthusiasm of future accomplishment, you have then every promise of a happy, contented, and worthwhile life.

MIDDLE AGE AND RELIGION

I believe that the prevalent idea that middle age is monotonous, gloomy, and dull is fundamentally wrong. For, after all, this is the time when people reach the watershed of life which divides the growing up from the descent. By then we ought to have gained a great amount of knowledge about ourselves, our ideas, personality, character, likes, and dislikes; in fact, generally speaking, we ought to know what kind of people we are.

In youth we do not have this knowledge, and the uncertainty as to the kind of persons we are is most harassing. Although there is a certain natural conceit in young people, there is also a recurring sense of inferiority. Youth is sometimes puzzled over whether their ideals, opinions, principles, and convictions are actually their own, or whether they have been thrust upon them by family, tradition, and environment. In their minds very often there comes the doubt and fear that they may be only an empty shell with nothing in it really their own.

When we are middle aged, there is one great factor in our favor: we really know what kind of person we are or at least we have the necessary materials for knowing. Middle-aged people complain, however, that it is a difficult task to change their personalities at that age. They feel that too much of their lives has already been spent and that it is somewhat late to transform old selves into new ones. Perhaps to some middle-aged people time seems to dispatch his step with the passing of the years, and the future does not appear so restricted. And as the years accumulate, they realize that the pace is slower, the eye a little weaker, and the whole physiognomy calmer.

But it must be remembered that advancing years bring certain benefits that cannot be attained except by the passing of time. It is true that youth has its raptures, thrills, and apprehensions, but the mind at that age tends swiftly to despair and to become discouraged. Life may not be full of ecstasy in middle age, but it has great compensations.

One of the greatest gains that middle age brings is patience. This has been learned in the school of experience. Youths have to plan their adventures and take their risks because all their experience is before them, but those in middle age have seen

the passing years bring that experience, and with it patience and understanding. All of the experiences of the middle-aged, their joys and sorrows, their successes and failures, their triumphs and disappointments, have fulfilled a great purpose, taught an informative lesson and have contributed greatly to the understanding of maturity and reality.

Religion and psychiatry advise that the middle-aged can make use of the time passed as illustrious preparations for greater experiences which await them in the discovery of their "new" selves, for the years gone by have surely performed a beneficent mission. To youth, when mistakes are made, it sometimes seems that they cannot be rectified. When disappointments, sorrows, or misfortunes come they are overwhelmed and just seem to be lost. But the middle aged realize that they are simply going through a dark tunnel and that it will be light again, that these experiences are encouragements for going forward.

One of the great important lessons that religion and psychiatry teach for the middle-aged — in fact, for every age — is that time is the one thing we all possess, and all depends on the use we make of it on the right occasion. King Solomon says, "To everything there is a season and a time for every purpose under the heaven." (Ecclesiastes 3.1). This is true of the periods of life — infancy, childhood, youth, middle age, and old age. One period of life should be studied in respect to the other, and accepting life in its wholeness ensures us security and happiness.

Religion and psychiatry advise us to judge ourselves, considering the fact that every day is lost that has not been used in bettering ourselves physically, mentally, and spiritually, in reaching to the true meanings of maturity and reality, and in learning to truly "love." It must be remembered that the only time we have is now. Even the Creator of the world does not help his children only now and then, but now, always now. There is no then; it exists only in the imagination. And no clock keeps time tomorrow. The springs in the clock keep moving, and the hands always point to now.

If we really desire to reap the benefits and rewards of middle age, we must realize this age brings a deeply humane point of view, a deeper understanding of oneself, and a deeper understanding of other people and a true meaning of mature

love. Your satisfaction is dependent upon the satisfaction of others, upon taking account of others' interests as your own. In middle age, you have learned the important lesson expounded by religion and psychiatry — that you cannot act in the unborn future, nor in the dead past — only in the living present.

OLD AGE AND RELIGION

When we make a study of religion and psychology, we find that they give us a real understanding of old age. They teach us how to adjust ourselves to life, to learn to grow old gracefully to that age that inspires and delights. It will go on, this world of ours; and the fact that you *were* a fighter should make you sympathize with those who are fighting now. It seems that what chiefly distresses elderly people is the feeling of depression and discouragement when physical powers are running down. But do not the young often feel depressed? This is not a matter of age. There is no despair so great as that of youth. Darkness overwhelms the young because they cannot see beyond their own failures and their own mistakes. We all despair sometimes, and there is a certain gallantry in hiding our depression so people cannot see it. But that is a discipline that life ought to make easier for us, not harder.

The majority of lives are like the ordinary trees we see. First, the bud, then the blossom, and at last the fruit. But the fig tree holds out a lesson of the beautiful life that comes down through the years, having accomplished its mission. The fig tree has its flower after the fruit, unlike other trees. Is it not so with a beautiful life? It bears its fruit and then spreads before the world comely old age, the flower, whence comes fragrance that sweetens all life in contact with it.

Generally speaking, there are two kinds of old age. One represents an attitude that has come to be mistrustful or cynical after participating in the great adventure of life. The other views its career as a school in which sweet and bitter lessons have been learned, but through which preparation has been made for the mellow years and for the triumphant life beyond.

The younger generation may think of old age crudely, physically, as the time of the wearing out of the body, the weakening of the faculties, rendering responsiveness to life difficult or impossible. On a less material plane, they see in it a wearing

down of ideals, a crushing out of dreams. Perhaps it was the decline of life bringing physical infirmities and suffering that impelled David, the psalmist, to cry out, "Cast me not off in the time of old age, when my strength faileth, forsake me not" (Psalms 71:9).

Old age has no content in itself apart from the whole of life. It may be as nothing else a foretaste of the kingdom of heaven, where faith and hope may meet and love crown all. You should begin now to make a habit of remembering that this life is only an episode in our immortality, and old age the vacation you take when you are tired. You enjoy your vacation partly because you are tired and want a rest, but more because you know that when you are rested you can return to do better work. So it is with old age; you are going on to something else. You have some higher adventure, some greater life, some nobler education waiting for you on the other side.

Old age purges the precious metal of life's substance of its debasing dross, but the precious substance must be there to be purged. Age, like happiness, is neither to be sought nor evaded. It is a by-product of life, rather than life's end. Not the aim nor goal of life, but the way life must be. As I see it, growing older is the process of the reconciliation of the spirit to life; and if the aged are unhappy, it is because age brings with it not only opportunity for serene retrospect and quiet meditation, but the necessity of thinking about the great issues of life. Men and women put off their questions and their problems to the end of life; and when the end is nearly come, they lack the strength and will to think them through. The need for solutions is then cruelly pressed upon undisciplined and unpracticed minds.

One spirit seems to pervade youth, maturity, and old age, and dominates all. Youth should hold high its aim and pursue high aims through rightful means. Maturity should achieve and serve with undimmed ideals and unimpaired admiration. And let old age be nobly wise and unselfish and unafraid to the end. If you want to avoid growing old, listen to the advice of religion and psychology: have a vision of life, and pursue and cherish an ideal for an unhappy old age comes not to a man of ideals. Learn to grow old gracefully with hopefulness and faith in vision and in love. Let your life not be centered in self, for to live for self is to invite cruel disaster in old age. Live for your-

self and you live two years in one; live in the life of others and you multiply your years with another. The best way to grow old is also the only way not to grow old. That way is to know, to love, and to serve.

PLANNING AND RELIGION

Planning is an essential element for true living. Making plans is very fascinating and interesting. You will find a great deal of joy and happiness in thinking of the things you want to do, or get, or become, and in devising ways and means by which you may attain what you desire.

It is important to realize how quickly time passes, and you will then plan better and achieve more. Know how much you can accomplish in a certain time; then make your plans accordingly. Miscalculation as to time is a prolific cause of haste, inconvenience, waste, inefficiency, and disappointment. Work that you do hastily or under pressure of time is not likely to be your best work.

Successful men and women whose lives have counted in the world have all been planners. They learned this habit when they were still young; and though they may have had to change their plans and revise their dreams in the actual world of experience, they have never lost the planning habit itself. Their success in life has been just in proportion to the skill and wisdom with which they laid their plans.

Before you can begin to make plans for full living, you must decide what you want. How shall you use this life that has been given to you? What do you want to achieve? What is your aim? I believe that no two persons will give the same answers to these questions, for no two people have precisely the same capacities and tastes. But there are certain desires common to all, certain things that almost everybody wants. Let us try to find out what these common desires are, for they will serve as basic for the planning of our lives.

First of all, we want to "find out what life means." The world in which we live is a strange place, and we want to know a great many things about it — how it came to be, why is it the sort of world we find it to be, and what is to become of it. Our curiosity is challenged at every turn. We are continually asking questions. "What?" "How?" and especially "Why?" We have a natural desire to find out about things we do not understand.

We want to know all about ourselves — what sort of beings we really are, what are our abilities. We must therefore plan wisely in order to satisfy this desire for knowledge.

In the second place, we want to live a happy and full life. We know we are here, that life is sure, and we want to get all the happiness and satisfaction that life can give us. We also want our lives to "count" — to be effective and useful, to contribute our share to the world. We desire to do things to make the world a better place in which to live.

Our desires play a stupendous part in life. They hold the power whereby we overcome all obstacles. Without desire we would be in a dangerous condition which would make progress impossible. The power of desire may be utilized with the conscious will in order to create. The desire for better and higher things must be first carefully and intelligently planned so that it will become deeply implanted in our subconscious mind, and we must always use good judgment and desire those things that are within the limits of our ability to demonstrate.

Your aim should be to plan, to cherish and nourish the desire which you know and feel intuitively to be advantageous for your inner unfoldment, and to consciously transmute your lower desire to a higher and nobler one. The lower emotions and desires may be beneficial or detrimental, according to how you allow them to use you or how you deliberately master them.

In order to attain your desires, you must plan every detail of your life intelligently, wisely, and harmoniously — not overlooking the smallest item. Gradually you will come to the supreme realization that you are within and not without the great sweep of cosmic all-inclusiveness. In the midst of the great ocean of life, the plan you have created must be carried before you. Be open-minded and ready to learn all you can from the experience of other people's lives, and always remember that contentment and satisfaction in life come to the man who plans his life.

WORK AND RELIGION

Both psychiatry and religion agree that work or a useful occupation is the best medicine for discouragement and discontent. A well-planned life has no room nor inclination for dissatisfaction and useless worry. We are in the world to make

something of ourselves, to develop our abilities and powers for worthy use, to render substantial service to our fellowmen.

Perhaps the most misunderstood fact of life is work. Most people will tell you that their fondest hope is to earn and accumulate enough to be freed as early as possible from the necessity of working. Many young people choose their business career with the thought in mind of escaping hard labor and long hours.

Work is a term deserving respect when used in its proper meaning. No man knows when he may be deprived of his health, his money, his position, his friends; he must not set his heart on any one of them as a final good, as an essential blessing. He must with great concentration learn how to use each tool for best results. And more important, love not tools less, but craftsmanship more. Work while you have your tools; the hour may come when you will not have them.

The person who daily has methodical toil does not know how much he really has to be thankful for. When he envies the "idle rich" he little realizes what a zest work gives to pleasure and, indeed, to all life. The vacation may be infrequent, but when it does come he thoroughly enjoys it. Many a man thinks that if life were but a long playtime he would enjoy every minute of it. He has not yet experienced satiety, but all experience proves its unpleasantness.

Psychiatry and religion stress the important fact in life that everyone must do his share of work in this world. There are various laborers, some famous, some unknown, professionals and laymen, who toiled to make this world what it is. Each has done his own part in his own day.

Sometimes people grow discouraged because their work does not seem to count for much. They can learn a lesson from the story of a taper in a drawer that was taken out and carried away. "Where are you taking me?" it asked the owner. "To show the big ships their way across the sea," was the reply. "But no ship can see by means of my tiny light." "Leave that to me," said the owner, and he lighted the big lantern with it and blew the taper out.

There is an instinctive tendency in man to dodge drudgery. This is as it should be. But drudgery and work are in no way related, except as man is limited in intelligence and capacity for creative workmanship. Work has snap, purpose, and thrill

in it. In a degenerate form it becomes drudgery. Work is as indispensible to man's well-being as is the imagination. He uses it in inventing new machinery and in writing stories. Without work, in its highest sense and purpose, man would fall from his position of supremacy to a state of degradation below that of the dumb animals.

The only road to growth according to psychology and religion is by way of intelligent work. The tiny seed must toil and spin its way beneath the load of soil and clay to the sunshine above. Work is a means to a worthy cause. Man would stagnate without it.

Do your work without tension. The only requirement is the mental attitude that you are going to do your level best right now, consciously knowing that you are not working under any strain whatsoever. The very minute you feel yourself working under tension or irritation, stop. Close your eyes and wait until that tension is released, until the irritation vanishes. Absolutely refuse to work unless you can work easily and calmly. If you take the mental attitude that you will do your best right now, without strain, then the speed, the momentum which you will automatically accumulate will enable you to double your efficiency, will help you to accomplish your work calmly without any strain whatsoever. The conscious worker works under a tension, the subconscious worker works easily and automatically. It is the conscious processes, and not the subconscious, which cause weariness.

When you go to sleep the only part of you that is asleep is the conscious mind; your subconscious processes go on doing their work. When you learn to shift your consciousness and enter your work subjectively, you are going to do your best work without any strain or effort. If you come to the conclusion that whatever is well done is easily and rapidly done, if that be your suggestion, you will find that you can double your efficiency and speed without making any conscious effort whatsoever. It makes no difference what your type of work is, bear in mind always that it is the conscious processes that weary and wear, and not the subconscious, and that it is primarily your mental attitude toward your work that determines its reaction upon you.

Religion considers work a divine quality, a creative attribute of God, the primeval fulfillment of God's will, by which He called all being into existence. Judaism believes that insofar as man imitates God by productive work, he contributes to the perpetuation of God's world and becomes a sharer in the divine order. How true are the words of King Solomon, "Sweet is the sleep of a laboring man whether he eat little or much, but the satiety of the rich will not suffer him to sleep." (Ecclesiastes 5.2).

Work is your payment for the protection of organized society which you enjoy and for the advantages and benefits of its endeavors which you accept. Your share of work will not be done unless you do it, and do it without tension or irritation.

Work is the best medicine for discouragement and discontent. It will destroy worry, boredom, and monotony. A well-planned life including work has no room nor inclination for useless worry and dissatisfaction.

Plan a program of practical usefulness for each day, and fill up the hours with interesting work; resolve to do constantly better, and you will find your life steadily expanding into fulfillment and contentment.

HABITS

There are two explanations for a personality. The first is termed inheritance, and the second, acquired characteristics. Speaking generally, we call the first heredity and the second environment or education. The psychologist tells us that a habit is an action more generally acquired than inherent which has become so fixed by use or repetition that it is followed unconsciously and involuntarily. By means of habit a child gets control over his body so that he can coordinate his muscular operations and carry on such acts as sitting, walking, and running. These acts must be learned and become a habitual part of our lives.

All, or nearly all, of the acquired characteristics of parents stop with the parents. The child must re-acquire for himself. While this necessitates that each child travel the road of his education anew, it is to him a blessing in disguise; he is thereby saved from a large number of useless and injurious habits acquired by his parents and can adapt his own habits to the needs

of his life. It is desirable that the individual, through habits, make automatic as many of the acts of life as possible; by so doing he can save mental effort for the new and unexpected experiences which life will bring.

The strength of habit may be compared to a series of strands of rope or thread. If a small strand or fiber is taken by itself, it can be easily broken. If a second fiber is added to the first, the threads are more difficult to break; when a third, fourth, fifth, and sixth are added the probabilities are that the cord, or rope, cannot be broken. So a single act may be easily discontinued; but when this has been repeated a second time, the discontinuance is more difficult. With each repetition, the act becomes more fixed; and after a while a habit has us in its grasp. Someone has well said, "The chains of habit are generally too small to be felt until they are too strong to be broken." Human life and character are the results of an accumulation of habits. As the twig is habitually bent, so the tree is inclined. Man at last becomes a slave to his habits. He begins by free choice, but his free choices finally become fixed and compel his obedience.

We know how paths are made: Somebody begins by going just one way, around certain bushes and between certain trees and at first it doesn't seem to make any difference. But before very long the grass gets worn off in certain places; and other people, finding the way a little smoother there, begin to follow in the worn places. And then, before we realize it, the path is made — a hard, brown strip through the green. That is just what happens in our brains. Every time we repeat an action or a thought, we wear little paths in our brains, making it easier for the thoughts to go that way the next time, until finally it seems to go of its own accord; and we do things "before we think", as we say.

Professor William James likened the effects upon the nervous system of the repetition of acts to the results of folding a piece of paper. After the paper has been creased at a given point, it may be reopened, refolded, and recreased, but it tends always to break at the place where it was first folded. To recrease the paper and change the fold is not easy, and if this is done it often results in destroying the smoothness and the good quali-

ties of the paper. Habits once formed, therefore, are changed with difficulty.

An eloquent testimony to this can be seen if you write the word "habit." Strike off the first letter, and you will have "a bit" left. Strike off the next letter, and still a "bit" is there. Strike off the next letter, and still "it" is there. Strike off the next letter, and yet it is not "teetotally" gone.

A bad habit is at first a caller, then a guest, and at last a master. The easiest way to conquer, then, is not to concur. To show a person the door requires great courage and often both strength and persistence.

It is true that it is impossible to avoid the forming of habits. Habits, good or bad, are growing upon us, and it is within the the power of each individual to determine the type of habits which will be formed. The first step in full and happy living is to form and cultivate good and useful habits, for they will stand you in good stead in all of life's relationships. A basal instinct or feeling will tell you at the beginning whether or not a given act is worthy. If you will live up to your better impulses and convert those good impulses into the habits of your life, you will be able to proceed with safety as moral crises come upon you. Such a procedure will decide many questions in advance of their being presented in concrete form. If you put off moral decisions until issues are forced upon you, you are incurring a dangerous moral hazard. Good habits in life interests will carry you along safely at crucial times.

It is interesting to note that the word "habit," of Latin origin, is derived from habitus, which in turn came from the verb habere, meaning to have, to hold, to keep. The word itself is kindred to the word "have." It is more than a coincidence that the etymology of the word "ethics" leads us to a Greek root meaning custom and that the word "moral" is from a Latin root which similarly means custom or habit. Thus the words which represent these fundamentals in life — ethics and morals — are related in origin to the idea contained in the words "custom" and "habit."

Cultivate the habit of pure and clean thinking, of dwelling on the noble and uplifting in life; if you acquire this habit, you have a great asset and your life is sure to be useful. If you are troubled with disturbing thoughts, you will find great

help in fixing your thoughts on something uplifting, or on that which will give an entirely different direction to your thinking. Eliminate in yourself every weak and undesirable habit, take a determined stand for everything which enlarges and ennobles your mind, resolving to live your highest possible life where you are today. Form early in life the habit of doing your duty day by day, as that duty is set before you; if you will school yourself in this, you will find the doing of your duty increasingly easy; and you will also find that the doing of your duty will bring increasing satisfaction and success. Deliberately develop in yourself the supreme habits which make for happiness and true greatness in life. Many a habit forms involuntarily and plays its part in determining the degree of your success; be on your guard, therefore, in the important matter of habit-making; and be quite sure that you are using each day's opportunities to the best advantage.

LUCK AND OPPORTUNITY

You cannot make a success of life simply by depending on "luck." There is hardly a word in the vocabulary more cruelly abused than this one. It is made to stand a sponsor for all the faults and failures of men. Many a bankrupt who has swamped his fortune by extravagant living, wild speculation, or lack of energy will complacently regard himself as the victim of bad luck and try to vindicate his wounded self-love by confounding the steps which he took indiscreetly with those he was forced to take by "circumstances." Many a man who is mediocre in attainments and talents, weak spirited, and lacking in application makes but little headway in the world and finds himself being outstripped in the race of life by those whom he had despised as his inferiors. He, too, acknowledges the all-potent power of luck and soothes his humbled pride by considering himself the victim of ill fortune. In fact, there is hardly any wrong act or neglect to which this too fatally convenient word "luck" is not applied as an excuse.

It is curious, too, that while "luck" is made responsible for any turn of affairs that we feel to be discreditable to us — for we never admit that our failure is our own fault, but, rather, always ascribe it to our hard luck — every triumph we achieve, every success we make, we ascribe to ourselves alone. Even

when circumstances were against us, we claim that it was by our own stern resolve and heroic energy that we made our way through them.

If by luck we mean the occasional operation of causes over which we have no control — and whose influence is greatly exaggerated — its existence cannot be denied. But it is the greatest folly for a man to fold his arms and look with indifference on the great play of life, to keep aloof from its most arduous and therefore finest struggles because he believes that success is a matter of accident, a matter of luck.

There may be an element of chance in human affairs to which success or failure is sometimes owing. But, while circumstances may make or break a man, it is equally true that he may often make his circumstances. Two men may seem to adopt the same means to attain the same end; and because one succeeds and the other fails, we say that the one is more fortunate — luckier — than the other. But the one succeeds and the other fails because they do not really adopt the same means toward the same end. "The race is not always to the swift, nor the battle to the strong." It is by the right application of your swiftness or your strength to the particular object in view that you make your way to success. It is not enough to do the right thing — we must do it in the right way and at the right time if we would achieve great triumphs in life. The "circumstances" of which so many complain, therefore, should be regarded as the very tools with which we are to work; they are the stepping stones by which we are to mount. They are the wind and tide in the voyage of life which the skillful mariner always calculates and, generally, either takes advantage of or overcomes.

A practical philosopher was asked if he believed in luck. "Do I believe in luck? I should say I do. It's a wonderful force! I have watched the successful careers of too many lucky men to doubt its efficiency. You see a fellow reach out and grab an opportunity that the other fellows standing around had not realized was there. Having it, he hangs on to it with a strong grip.

"He calls into play his breadth of vision. He sees the possibilities of the situation and has the ambition to desire them and the courage to tackle them. He intensifies his strong points, bolsters his weak ones, cultivates those personal qualities that

cause other men to trust him and to cooperate with him. He sows the seeds of sunshine, of good cheer, of optimism, of unstinted kindness.

"He keeps his head cool — his feet warm — his mind busy. He does not worry over trifles. Plans his work ahead, then sticks to it — rain or shine. He talks and acts like a winner, for he knows in time he will be one.

"And then — Luck does the rest!"

Take advantage of your opportunities if you want to live a full life. In your present position you can prove your greatness of character. Right where you are at this moment is the place to begin your best work and to translate your good intentions into actual deeds.

Do not rely upon luck, do not mislead yourself into believing that under other circumstances or in a different environment you could and would do better. Do not think that if you will change your place, your position, you will be luckier. Every man's chance must be right where he is — there is no other place where it could be. Right there — in the log cabin, in the village store, in the sparsely settled region of Illinois, was Lincoln's chance to get his training for the Presidency of the United States. Henry Ford found his opportunity, not his luck, in a little shop set up in his back yard. Right there in his own shop was created the first Ford. Right there where you are standing is your opportunity for securing whatever of worthwhileness you are seeking.

Take advantage of your opportunities today and live today as well as you can, for time spent on idle regret is worse than wasted — opportunities cannot be recalled. Lost opportunities can be compared to those marble statues in some public squares or gardens which art has so fashioned into a perennial fountain that through the lips or through the hands the clear water flows in a perpetual stream, on and on; and the marble stands there, passive, cold, making no effort to arrest the gliding water. So it is that opportunities and time flow through the hands of men, swift, — never pausing till they have run out.

Procrastination is the thief not only of time, but of ambition, initiative, and courage. No man knows what are his powers, whether he is capable of great or only of little things, till he has tested himself by actual trial. Start right now with the

opportunities at hand and put forth your whole strength without worrying whether you have genius or not. If you have great talents, industry will improve them; if you have but moderate talents, industry will mitigate their deficiency. The more limited your powers, the greater need of effort; the smaller the results of your efforts, the greater need that they be repeated. The mediocre capacity must be eked out by brave resolve and persistent effort. The soldier who complained that his sword was too short was told to add a step to it; so must your scant capacity be increased by redoubled diligence and a more earnest determination.

Both religion and psychiatry agree that there lives not a man in this world who has not the power to do good, if only he makes use of his opportunities. As you meet people in every field of endeavor, in every profession and calling, you will find that these people had a talent you had not, knew some things you knew not. The most useless creature has no excuse for want of intellect. What men want is not talent, but purpose – in other words, not the power to achieve, but the will to avail themselves of their present opportunities and to work to fulfill them.

Religion and psychology advise not to put your faith in luck and not to repine because the fates seem sometimes to be against you. Remember that those very circumstances which are apt to be abused for the excuse of failure are the true test of merit, and take advantage of the opportunities that present themselves to you. If you take no share in the manufacture of opportunity, you cannot expect opportunity of its own accord to manufacture you. Opportunity may exist in a certain sense apart from you like a negative in a dark camera, but you are the artist who must develop it. In order to do this, you must get away from the idea of luck or waiting for your lucky day. You must gradually rise superior to ill fortune and daily become more and more impassive to its attacks. You will then force your way in spite of it, till at last you will be able to fashion your luck to your will. "Life is too short," says a sage, "for us to waste its moments in deploring bad luck; we must go after our goal, since it will not come to us, and we have no time to spare."

12 Self-Expression and Religion

There is a great deal said about the necessity of "self-expression" today; in fact, in almost every undertaking we are earnestly admonished to "Be Yourself!" It seems that many people receive no benefit from this modern atmosphere of "do as you please." It rather increases their anxieties because they lack backbone; they are so unsure of themselves that they desire some powerful external authority, some definite outside code of morals or social conduct. It is as if these unfortunates were pushed onto the stage of a theatre after the curtain had gone up and left there to act the part of a character without having read the play.

Now, the important question is, how can you possibly "be yourself" if you don't know what your true self is?

There are many people who actually do not want to be themselves for they know enough about themselves and their weaknesses and failings so that they are ashamed of being themselves. Their constant desires and aims are to be better than themselves; and if this is impossible they either ignore their failings or look to God and religion for their removal some day.

But psychiatry and true religion teach that the only way we can make better people out of ourselves is by simply accepting what we really are, good or bad — only then would the bad parts of ourselves become so intolerable that we would be forced to control and modify them. Many people make the great mistake in life of trying to force themselves into the mould of some specific person whom they admire or fear. We find speakers or actors trying to imitate some model. There comes a time, however, when they realize that, for better or worse, they must dare to be themselves.

Very often we see that imitative tendency at work in children. The little daughter imitates her mother, caring for and fondling her little doll like her mother does the baby; but this

behavior is normally modified in accordance with the demands of reality as the child's individual personality develops. Some of the parent's characteristics are retained as desirable traits, but others are refused or considerably improved before being built into the self that the child is fashioning.

If it is possible for the child to do this in harmony with reality, he will have a compact nucleus of personality. But when children have neurotic difficulties, they do not build into themselves the real characteristics of the parents but, rather, those that their childish fantasies imagine – fantastically powerful, kind or cruel, good or evil traits with superhuman omniscience.

It is like a dwarf inviting giants to share a residence with him. If they are kind and good, he can maintain that they do all the work for him; if they are ill-disposed, he will spend his whole life appeasing them and trying to keep on the right side of them; if they are powerful and all-knowing, he will forever be making earnest effort to live up to their standards.

In the first case, the child may grow up to be an incurable optimist, unconsciously assuming that his kind and sympathetic parents will always provide for his every need. If his giants are ill-disposed, he becomes a conscience-ridden person, far more rigid and harsh on his own shortcomings than his real parents ever were. In the third case, he becomes a very shy and timid person who feels, somehow, that he has never really reached maturity and actually learned to face the world like his parents could – or as it seemed in his childish eyes that they could. Psychiatry and true religion can be of great help in such cases by making the unfortunates become aware of their real thoughts and feelings, by simply helping them to help themselves find growing self-knowledge and their true selves.

There comes to my mind a case which in another way illustrates the refusal of one to be his true self. On one of my chaplain calls to this rather sensitive and cultured young fellow, he informed me of the great pleasure he receives in reading the stories of the brutalities of the Nazis and the accounts of all medieval tortures. He then concluded with a deprecating laugh, "You know, of course, I don't really like cruelty in any shape or form – I absolutely couldn't harm a fly myself." In this way he split off from himself and virtually rejected the part of his personality which derived such a great pleasure and delight

in sadistic activities; and because of his refusal to accept it as part of himself, it had continued ever since his childhood as a separate entity, unchanged by educative and cultural influences, its vitality and energy leading a disordered and confused existence. When he eventually was able to recognize that it was in truth part of himself, his character then achieved a great deal in initiative and forcefulness, which his adult personality was able to attach to socially acceptable objectives.

Both psychiatry and religion urge man to study and to know himself and to accept whatever his self-examination brings to light. Every part of man's personality, good or bad, has its share of energy to contribute to adult life. We should begin by trying to find out just who we are — what type. Establishing our purpose is really finding our type. That can be established by our acts. Just what we do shows who we are. Liberty soon reveals unmodified personal character. We are our own electors. We will find out at the end that nothing will give us so much inner repose, so much satisfaction and contentment as the consciousness of "being ourselves," of self-expression, of making daily progress toward a genuine life purpose. We must arise to a realization of our rightful possessions. We should be honest and severe in our self-appraisal. We must learn the art of learning; for knowledge is power, and self-knowledge gives man the power over all his instinctual drives.

SELF-PITY AND RELIGION

One of the fundamental teachings of true religion and psychiatry is that we should never indulge in self-pity for it is indeed a vice and rather a bad one. It means that we are focusing our thoughts upon ourselves. If we were to turn our minds outward we would see people who are courageous and gallant in the face of misfortunes which make an apparently overwhelming list; people with such a dauntless spirit that to the end they will be contented; people who have neither health nor influence, nor money. These heroic spirits who have apparently nothing — no particular talent, no wealth, no health — will extort from life its joy and make of life so gallant a thing that they will always have friends; for to such courageous people friendship is drawn while we, when we are sorry for ourselves, repel it.

When we are confronted by dark and discouraging days, when we are in deep despair and depression and the heart is heavy, and when we feel perturbed, pessimistic, and powerless, we should not indulge in this vice of self-pity. To feel sorry for ourselves, considering our own grievances and reflecting how odious everybody is to us, is to waste our strength. Self-pity is most demoralizing and disintegrating.

The remedy lies in turning our gaze outward and at the first touch of self-pity to turn and see how others need that pity which we are wasting on ourselves. We should apply ourselves at once to the service of others, doing this with faith and believing that the remedy and reward will be speedy and sure. There is not a single trial, disappointment, sorrow, or grievance in our lives which cannot be turned to good purpose. Whatever happens to us offers a means of personal growth and advancement toward better things. The world may have a rough and ready judgment, but it is not fond of the coward and the skulker. It is not fond of people who have a perpetual sense of their own grievances. Every life seems to have its tests, but according to religion and psychology these tests are the means by which character is always being built. In fact, the whole story of evolution is a story of hardships conquered; and the progressive story of any human being is no exception. In various ways we are all tried to the limit of endurance. It may appear on the surface that one life is easy and another difficult, but human conflict can take many different forms. It is not simply a question of success or failure, wealth or poverty, sickness or health, for people can be happy or unhappy in any one of these conditions. It is rather a question of whether we indulge in self-pity or we meet our varying circumstances with courage and hope.

Behind our lives there is an attracting power of goodness and perfection calling us constantly into better and new ways. In that sense we are continually climbing — and the climb is not always easy. Now and again some barrier rises threateningly out of the mist. In the beginning it appears to be full of danger and quite insurmountable; but if we keep pressing onward, we shall find the strength to make a supreme and successful effort.

None of us can fail to be led out of apparent disaster into a new and wider domain of opportunity and understanding, if

we but follow true religion, that teaches faith in the unseen Providence which draws and guides us all, and psychology that teaches control of will and courage to make one more effort when all hope is practically dead. A renewed effort, a last step forward in faith, and the darkness suddenly becomes light, the pain resolves into purpose.

The psychologist who warns you against day dreams is never more right than when your dreams are of your own grievances. Such dreams will result in moral disintegration; they take away your courage; they take away hope and leave you demoralized, anxious, cowardly. It is true that the attitude of resentment against the world repels the world. There is nothing the world loves better than a gallant spirit — and, after all, how can we know what lies behind the face of someone who takes life so joyfully? How do you know? Behind any face that you see there may lie something terribly difficult, something tragic. I have found people before whose difficulties I shrink — appalled and amazed at the courage with which they face them. It is not that they are not sensitive, that they do not suffer — they simply refuse to indulge in self-pity; they refuse to look inward and brood over their troubles.

I am forced to the conclusion that self-pity — being sorry for oneself — is not due to outward circumstances. It is a vice of the mind. It is an ignoble temper. It is cowardice and weakness in the face of pain, it is ingratitude that ignores blessings, counting only miseries — yes, magnifying miseries, making little ones into big ones.

The remedy for self-pity is to remember that the law of compensation is at work in life. There is always something to be thankful for. If one thing visits us, another thing is kept away. Or, if there is impoverishment in one direction, there is enlargement in another. When the darkness falls, the stars come out. When winter strips the trees, hidden prospects are disclosed. When we are sick, shy kindnesses steal out of their seclusion. We never know we had so many friends until death breaks our fellowships. And so we are smitten on one side, and we are graciously liberated on another.

To get rid of this disease of self-pity, encourage and cultivate within yourself only those thoughts which you know will increase your faith, courage, and determination. Begin with an

inspiring thought and a deep desire to make the most of your present opportunities. Open the windows of your mind and let in the sunshine of good cheer, optimism, and generous good will. A right mental attitude will help you and others with whom you come in contact to live well and to be happy. Be grateful for the opportunity to be of service to others. Do what you have to do in a true spirit of gladness and gratitude. It is remarkable how a life of self-pity, of sorrowfulness, can be changed by means of right thinking into a life of happiness and useful effort. Wrong results in your life are primarily produced by wrong and selfish thinking, and the only way to annihilate wrong thoughts is to put right thoughts in their place. Wherever you are at this moment, there is an incomparably higher place for you. What you might have been, you can be. Today belongs to you — with its inestimable opportunities for work, achievement, and human helpfulness. Always remember that at the very end of your tether you will somehow discover that God is at the other end.

PERFECTION AND RELIGION

Both true religion and psychiatry are of the opinion that perfection can not be attained. Individual perfection, like complete individual happiness, is never achieved. In fact, religion declares that the very greatness and glory of man's nature comes from his incapacity. It seems that man will never reach perfection because he can never really succeed in getting away from the imperfection that comes from being human.

If man is to be real, he must have the courage to be himself. His ideals must have some connection with actualities. He who lives nobly with reality, identifying himself with that which is universal, becomes a sharer in a life of humanity that never ends and never dies.

In so doing, he will find the key to the riddle of human life. He will begin to understand the scale on which our nature is devised, the endlessness of his hopes and desires, his intense longing for a larger and fuller life, the magnificence of his ideals, and the dissatisfaction with his best achievements.

There is a religious belief that man should strive to attain perfection so that he may obtain a considerable share in the world to come. This belief is based on the principle that we are

sent into this world merely to prepare for another, and the supreme endeavor and effort of every person should be to reach perfection and make ready for death and an unknown existence beyond the grave. In the method of things to which we belong and in our own nature, however, everything seems to be constructed on the general proposition that our interest in the world of human affairs is not to terminate at death. There should remain an interest and concern for this world even when we leave it.

We cannot agree that it is all simply an illusion, the evidence only of the folly and shallow pride of man, that we do not feel and cannot act as if we were to have no interest whatsoever with this world the moment we leave. Is it not mere irrational impulse that incites us, when in the searching for knowledge, in the building of homes, in the writing of books, in the creation of works of art, in all our dreams and schemes and endeavors, to act differently than we should if our interest in all earthly affairs were in a few short years to come to an end?

Even when man has a desire to be remembered when he is gone and a passion impels him to do deeds and create works so that people will talk and think about him after he has gone, the desire for posthumous fame can be considered as silent testimony of his nature to the share he has in the undying life of humanity.

Religion and psychiatry counsel us not to strive for a perfectionism that is irrational or inhuman, a perfectionism filled with false ideals that never makes contact with this common earth. It is very true, as the Bible says, that we were created in the image of God; but we must at all times remember that we are human and we have our limitations. We should, of course, strive to reach a high standard of character and cherish dignified and honorable ideals; but we must not imagine that we are incapable on occasions of falling short of our ideals. We must not nurse the illusion that we are not human. Sound, healthy, and complete living must be built upon what is real.

We have people today who preach the doctrine of "Perfectionism" – people who, Bible in hand, declare this world a bad world, close to a bad end. They anticipate a reign of splendor in heaven for those who strive for perfectionism and a catastrophe for those who do not. But the fact is that their idea

of heaven is a material one, and the only difference seems to be one of time and place. The idea of isolation, of keeping away from visible prosperities of today in anticipation of larger ones of the same tomorrow, will be considered by the psychiatrist and the true religionist as an abnormal one. I am sure that the man who can find no good in this world is not likely to find it in any other.

The key to true living is to discover where our abilities, powers and capacities lie and to develop them to the highest degree, making good use of them for one's own self-development and for the service of our fellowman. Any road that leads man away from reality, from accepting his limitations, from being his own true self, is to be avoided as a road that leads to destruction. We do not need to strive for perfectionism for we must come to realize that there are many heights we can never reach. Our striving should be for the development of a high self-valuation, for the cultivation of a genuine self regard; and we should build our lives on reality, on sure and positive moral standards, living with generosity and charity for our fellow humans.

When it comes to the question of "Perfectionism and Religion," man must make a diligent search in the lumber-rooms of his mind for they may contain outworn ideas about religion. There are two very important questions he must ask himself: can he really understand the real and true definition and meaning of religion, and does his idea of religion expand and enlarge or cramp and contract his life. Does it increase his sense of sin, causing him to stand back from life, or does it guide and help him to be on good terms with his fellowman and to use himself to the full?

Instead of striving for perfectionism, man should seek an inward serenity and security, a self-reliance; for it is then that he is more competent to be understanding and generous, charitable and kind towards others. When there is a war going on inside, that inner disruption finds an outlet in contempt, malicious bitterness, spite, and condemnation towards others. Man cannot truly be at peace with his fellowman when he is at war with himself.

HUMILITY AND RELIGION

Psychology and religion agree that humility is a great virtue. Quite apart from the fact that in itself humility is a worthwhile virtue, it is a source of great value if the humble person can prove that he is a useful and helpful member of the community as well. A truly humble person shows through his actions what a modest opinion he has of himself. If he does something deserving praise, he will consequently receive more than the general share of esteem. Real humility is derived from the knowledge that although you count for something you are not indispensable, that although you receive recognition you are not the only person of account. This empowers a man to fit himself into the life of the community as a socially important being. The truly humble man, accepting his limitations without complaint, comes to the realization that after all he is not the only one of importance, that there are realities greater than he. Consequently he comes to have real faith in God.

The Jewish religion fostered the spirit of humility. It commanded its adherents to walk humbly with God, as expressed by the prophet Micah: "It hath been told thee, O man, what is good, and what the Lord doth require of thee; Only to do justly, and to love mercy, and to walk humbly with God." (Micah 6.8). The great Jewish leader, the lawgiver Moses, is characterized as the meekest of all men.

Humility is indeed a requisite of true greatness. A great man can serve society by simply being great through meekness. To be great and yet unconscious of it is the highest plane a man can reach. When we consider what he does for society merely by virtue of what he is, his very existence is of incalculable service for he is the shining example, the embodied specimen of the hidden possibilities of the natures of men.

True religion must teach that real greatness lies in humility, that virtue which raises a man above small motives and petty ambitions makes him careless of criticism and indifferent to popular applause. One's elevation in the religious and human phases of life is possible only by doing that which elevates, ennobles, and brings a blessing to his fellow-men. We find men in the world today who try to gain greatness in the name of religion at the expense of their fellowmen. They try to dominate

the minds of others, to enslave and subjugate their wills, to extract their so-called greatness out of the lost freedom and ruined happiness of mankind. But the real and true greatness is attained not by depressing but by elevating others, not by rifling them of their freedom and happiness but by ministering to and promoting it.

The great man, the happy man, the truly religious man, is the man that is meek. The proud man who is animated by the sense of his greatness, who looks upon himself as one deserving all the good and great things in life, is after all never satisfied with whatever share may fall to his lot. But the man of humility who assigns no special rank to himself is contented and thankful with whatever comes to him, for he is jealous of no one and has no claims upon anybody.

In the voyage of life, the men that possess the spirit of humility, the spirit of true religion, have a compass by which to guide the ship of their destiny. This compass is called conscience and tells the way along which life should be guided. This conscience, however, is as sensitive as the magnetic needle; but like the magnetic needle it needs to be trued and corrected. Without a compass there are dangers and difficulties on every hand. Without such a guide we do not know to a certainty the course or trend which our lives may be taking; we may only be sailing around in great circles. But with a compass, we can strike out over the great deep of life with confidence in both the course on which we are voyaging and the ultimate destination toward which our voyage is directed.

Many nations today are in need of this virtue of humility. They exalt themselves as superior to others and make use of this argument to justify acts of aggression. They stir up class against class, generation against generation, man against man. And out of their foolish pride comes hatred and strife, which in the end lead to war and destruction. Man, religion, and nation must have the proper spirit of humility as their guiding factor. It is this which will help to build a better, truer, and happier life and world.

GOODNESS AND RELIGION

In the noble art of goodness, besides the warmth of religious impulse or the desire to do good, we need practical knowledge.

Without it we would not be fully equipped for our work in the world. True devotion, great religious feeling, charitable inclinations, a love for God and man — these are precious things in themselves, and a man can hardly possess them without proving, in some measure, a blessing to his fellowmen. But to do good for men, the religious man must know men. To serve his time he must understand his time. To take part in the work of helping in the progress of society, in the physical, mental, intellectual, and moral improvement of mankind, he must work together with psychology, psychiatry, and psychoanalysis.

Any religious man who scoffs at these branches of science and healing or who considers them as mortal sin, does not understand even the fundamental principles of religion. If a man is to be truly religious, he must become acquainted with society's existing conditions and relations, its needs and weaknesses, the source of its diseases, frustrations, and anxieties, and the best means and appliances for alleviating and curing them.

To be truly religious, a man must be not only of strong religious faith and sincere piety, but also of sound sense and practical wisdom. The Talmud has a saying: "An ignoramus cannot be pious." This is because an ignorant man does not understand the true meaning of piety and will usually therefore become a fanatic.

It is possible, of course, to limit our conception of religion and spiritual life so that neither ignorance can hinder nor knowledge help it. We can take such a view of the nature of religion as not only to make ardent goodness and piety possible to the most uncultured minds, but also to make them obtain nothing from the culture of the intelligence and the advancement of science and civilization. According to this view, religion would consist simply of a few truths or doctrines to which nothing could be ever added. Then the uncultured mind or child may experience certain religious feelings and emotions in equal reality and degree as would the master mind that has embraced the whole circle of the sciences.

Religious morality moreover is as simple as knowledge. "To do justice, and love mercy, and walk humbly with God" (Micah 6.8). In these words of the prophet Micah is the whole directory of religious duty; and the question now is, can science and knowledge enable man to fulfill it? There are religious men,

in fact, whose piety carries with it an unquestioning faith, a freedom of doubt, and a quiet simplicity that the reasoning and questioning of science will not improve but even may impair. And in like manner their goodness and virtue may be distinguished by an absence of that self-consciousness or pride of intellect which knowledge and mental accomplishments are liable to produce.

There are some, of course, of the opinion that science, art, literature, and worldly knowledge are fine things, in their way, but that they are things of the world — foreign to that area concerned with the soul and its relation to God and divine things, having nothing to do with holiness of life. After a little reflection, this line of thought seems to proceed from an altogether mistaken idea as to the sphere of religion and its relation to science and civilization. It can be easily proven that religion is as dependent upon the light of secular knowledge as the social agent who would be comparatively weak and ineffective without it; only by the assistance of science can religion, in the highest measure, fulfill its function as a regenerator of human society. It can be truly maintained that the educated man is not necessarily a more religious man, but he is surely better qualified to fulfill more thoroughly the duties which religious principle prescribes. Furthermore, society as it develops in knowledge becomes a better organ of the power and spirit of religion.

Two things are necessary for the accomplishment of any great social end such as the physical or intellectual or moral improvement of mankind. First is the desire or tendency to achieve it, and secondly, the knowledge to attain it. It should be the function of religion to call forth and stimulate the former, to rouse and serve every new impulse pertaining to the spirit of human sympathy and brotherhood. No one can doubt that religion can fulfill this function, even if we only regard it from the point of view of social ethics and of our duty to our fellowmen. True religion enkindles in the heart of man a love for and passionate devotion to the good of mankind; it awakens an enthusiasm for humanity. For the Bible teaches us to see in every human being a creature made in the image of God and to uphold the dignity of man. As we become penetrated by the spirit of true religion, every selfish indifference is caused to subside and cynical contempt for any individual or class be-

comes absolutely impossible. It teaches us to look on every human being as the possessor of untold possibilities of greatness and goodness.

We must agree, therefore, that since true religion is the commanding impulse of love for mankind, that impulse, in order to achieve the highest results, must call in the aids which science, psychology, psychiatry, psychoanalysis and a disciplined intelligence can lend to it. For if we leave out these sciences, occasions will arise when the uninstructed mind, however religious and conscientious, will be at a loss to choose the right course and on which all the pious intentions in the world will not substitute for a deficiency of psychological judgment and practical wisdom.

When the occasion arises and we are called to help in various ways in the work of social improvement, in reforming corruptions and vicious and depraved conducts that are feeding on the springs of human happiness and welfare, we are in an area where religious feeling without psychology will be totally at fault, where the most intense religious enthusiasm and zeal may stand bewildered and baffled.

As we look through history, we find many incidents where religious zeal without knowledge and reason has proved itself a positive hinderance to the welfare of society. When religion and psychology form a creative partnership, they will then be able to teach man that he has a future and a function in society. Together they can help man to be able to love, to be able to listen to courage, to be able to relate himself. Together they could teach man to "know himself"; and when man knows himself, he will be in a position to change himself. Information should lead to transformation. They will teach man how to live and to help others live a good and happy life.

TRUST AND RELIGION

We must learn to trust in God. Keep this fact before you every day of your life. Remember always that there is one to whom you can turn and ask for help when the problem upon which you are engaged seems to be getting to deep for you or when it is not working out just the way you had supposed it would. Talk to God – you do not need any intermediaries –

and ask Him to direct you right and give you strength or nerve to go through.

Many psychiatrists believe that with real trust in God, in religion, we can find healing power. It teaches us to live a simple and satisfying life in harmony with ourselves and our fellowmen. It relaxes us from fears and worries and brings to us peace of mind. The psalmist prays, "Preserve me, O God, for in Thee do I put my trust" (Psalms 16.1).

How can I do this, you may ask? Well, first set up a mental communion with God in such a manner that you think of Him just as you would of a dear, good, faithful friend who has often been tried and never found wanting. Then talk directly to that all powerful friend, and you will be astonished what close personal contact you will be able to establish.

Do not think of God, however, as someone only to be taken up in haste when you are in difficulties. Remember that, as gratitude is the most sublime attribute of the human being, there is no one more deserving of it than He who gives us everything even to our life's breath. Thus, when something has turned out particularly well for you, when you have, for example, put something through that at first seemed impossible, or when the year has been a successful one, then enter the House of God and thank Him for it. You will then feel like a better and bigger man or woman for it.

Now you may say that kind of thing is all right for the person who carries out all the requisites of his religion, but how can I get as close to God and speak with Him that way when I know I do so many things I shouldn't. The answer is that if you imagine for a moment that God comes only to those who keep all the commandments, you are entirely mistaken. In fact, if that were true, He would visit very few, if any, of us. Remember that no one is altogether perfect no matter what he appears to be. Some fall down one way and some another, and some more than others — but we all fall down just the same.

To have strong faith in God, to place the matter for which we pray entirely in His hands and trust Him with it, brings a sense of comfort and security and rest that nothing else on earth can give. If we do not have this trust, this faith, then of what profit is it to us to gain a firm hold on life if we hold it but blindly, without any light on the meaning of our present con-

dition, or the character of our future destiny?

Strong, serene, unquenchable faith in the loving-kindness and wisdom of Providence will make it possible for us to live our lives peacefully, contentedly, and effectively. Letting go unworthy things that meet us and taking loyal hold of faith will make our lives purposeful and strong and be a blessing to those whose lives are touched by ours. That strength comes to us from the knowledge that we are at peace with all above and around us and chiefly with ourselves.

When a man trusts in Providence, he knows what he lives for; and that knowledge makes him resolute. He has a clear will, and that will makes him firm. The man with serene faith has a certain amount of humbleness. This humbleness does not lower him; it raises him. For this humbleness and trust before God may be compared to that inexplainable atmosphere that envelops us when we are in the presence of some great and beautiful work of art. It is not our admiration of the coloring, form, and outstanding workmanship; it is the idealistic and spiritual force which the artist has expressed and infused into the work of his creation. So is the man of faith and trust. His humility before God is the spiritual air diffused in all his doings, it is the lofty grandeur that speaks to us in all his actions.

The question arises, "How can a man be humble if he is convinced that he is doing justice on all sides"? The answer is that the consciousness of justice done to all, colored with charitableness, will surely fill one with a great amount of self-satisfaction. This idea of trust and faith in Providence is not only satisfactory from a religious standpoint but also from a psychological standpoint, for according to psychology the knowledge of having done the right inevitably creates a sensation of complacency, just as a good meal creates a satisfaction of the body. So when you make God your adviser, your confidant, a partner in business as it were, you will be surprised what a calm sense of judgment, wisdom, and confidence will come to you.

13 Quietude and Religion

When we make a thorough study of true religion and psychology, we find that in order to live a normal and contented life, we must adopt the habit of quietness. In the pursuit of wealth, power, and pleasure, we rush through life at a mad pace, thus undermining our physical, mental, and spiritual lives. The gains of quietness are manifold. The practice of quietness is the only way to secure ourselves against breaking down from exhaustion. It is also the only way to keep our minds cleared of misconceptions and confusion. Life presents many perplexing and harassing problems which can be comprehended and solved only when we go apart from the babbling crowd and think them through in silence.

Furthermore, in the din and rush of our busy life, doubts and fears are often born in our minds; and the only way to renew our hope and confidence is to turn aside for a little season of quietness. We live in a restless, hurrying age; and many people are building their lives upon quivering nerves. I do not know of any word that needs more to be said to people today than the word of the Prophet Isaiah: "Say unto him, be quiet" — (Is. 7:4).

Our social and international problems today have grown in importance and seriousness; and while our strenuousness and problems have multiplied a thousandfold, our supply of resistance and nervous energy has remained the same. Life changes today weightily and dynamically, while human nature remains unchanged. It is to be expected, therefore, that psychosomatics, the newest form of medical study, stresses not simply a body that may go sick, nor even a mind that can affect the body, but also an environmental and social setting with enormous powers to affect both mind and body. Thus, we find the typical diseases today are those suggestive of exertion, tension, and apprehension.

The mentally and spiritually enlightening advice given to us by religion and psychiatry is not to live strenuously the full hours of the day, but rather to make those hours liveable; they teach us how to bear the present pace and strain of things, and yet simultaneously to possess our own selves in calmness and balance.

We all have different views as to what will give us the poise, serenity, and harmony needed for health and wholeness. But each of us must discover for himself the ways of approaching those processes of quietude and inward remaking and the choice is legion. As Disraeli expresses it, "The art of meditation may be exercised at all hours, and in all places; and men of genius, in their walks, at table, and amid assemblies, turning the eye of the mind inwards, can form an artificial solitude; retired amid a crowd, calm amid distraction, and wise amid folly."

Religion tells us in order to relax we should provide for a "quiet hour" with ourselves and with God each day, for we shall not get time for meditation and shall be sure to neglect it unless we make set times for it and let it become a fixed habit for happy daily living.

The psychotherapist advises us to get scientific relaxation by encouraging every muscle and nerve into quietness through rest; and by allowing the mind to linger on the most restful pictures, a sort of concentrated sleep is induced, thus bringing to both mind and body renewed life amid the speed and tensions and strains of today.

There is indeed great power in meditation. It is a known fact that in the British Navy whenever any sudden disaster such as an explosion occurs, it is the duty of the bugler to play what is called "The Still." When the men hear it, each is to stop perfectly quiet for a moment and recollect his senses; they are thus better prepared for intelligent action in the emergency.

Spiritual meditation is surely a most proper occupation of the human mind. The power of thinking distinguishes us from the whole material universe, and spiritual things are certainly of such transcendent importance as to be worthy of our closest attention.

Quietness and silence will give us rest and power. How wonderful is the silent power of truth, constantly at work, without effort, sound, or confusion. Only man is wasteful, prodigally

squandering words, speech, and effort. There is nothing more eloquent than the still small voice of conscience. Think of the silent growth of the giant forest. The world upon which we now stand is whirling silently through space. The greatest forces of nature are silent. The more we cultivate a spirit of inward silence, the better we will have intercourse with God; this will help us to solve the most difficult personal problems and will give us rest from inordinate ambition and desire, thus promoting quietness of spirit.

We must take time and put our mind in order, for thoughts rule the world. Everything that is wrought out in material form is first constructed in the mind: as we think – so we build. We should make an inventory of our mental assets, take stock of ourselves, and know precisely what we are doing with our thoughts, time, talents, and energy.

We should further realize our responsibility to maintain a constantly high standard of thought. We should store our minds daily with great thoughts of great thinkers, of the prophets and sages – for frequent contacts with these minds will elevate our tastes and enlarge our intellectual and spiritual outlook, and they will help us grow in aspiration and achievement. So, religion and psychology counsel that we take a little time off and rest, be quiet, be silent, – and in that silence we will know ourselves better. And we will know others also; and knowing them will believe in them, for every human being has capacities for goodness, and even for greatness. Then, a certain inner freedom should come to us, a certain sense of balance, of serenity, of peace.

GREATNESS AND RELIGION

Religion and psychiatry urge us to cultivate the necessary qualities and to perform the things which are implied by greatness. What do we mean by greatness? Without attempting any precise definition of the word, we may say that the great man is he who approaches more nearly than others to the ideal of man's nature, who realizes in his own person that nobleness of being, that intensity and elevation of life, which are possible to man.

We shall perhaps not go far wrong if we include under the general idea such qualities as these – clearness and depth of

insight, originality of thought, ability to assist in the solution of problems that baffle the minds of men, and capability to exert an inspiring influence over their thoughts and lives. Further, there is an intense enthusiasm for great ends that constitutes a perpetual inward stimulus to beneficent and productive activity.

True greatness is the greatness of character, the quality which raises a man above small motives and petty ambitions, makes him careless of criticism and indifferent to popular applause. The great man's own elevation is possible only by doing that which elevates, ennobles, and brings a blessing to his fellowmen.

We find men in the world trying to gain their greatness at the expense of their fellowmen, by dominating their minds, enslaving and subjugating their wills, extracting their so-called greatness out of the lost freedom and ruined happiness of mankind. But the real and true greatness is attained not by depressing, but by elevating others, not by rifling them of their freedom and happiness, but by ministering to and promoting it.

It is the very essence of greatness to be attainable only by service and love. We speak a lot about these qualities, but their real significance to us is the degree in which we actually use them in our daily lives. Service and love are necessary to successful achievement in any great endeavor. These supreme qualities have characterized the world's greatest men. To be great and yet unconscious of it is the highest plane a man can reach; therefore we must add the quality of "meekness."

We can not wish nor dream our way into largeness of life. We must plan and plow and preserve in order to win greatness, success, reward, and renown. Life's big prizes and preferences are given to the worthy, the efficient, and to those who can make the proper adjustment to the joys and sorrows of life. Emergencies are constantly arising, and our success or failure will depend on the way in which we meet the unexpected things which are always happening. It may not always be necessary for a life to be sending out the "S.O.S." call for aid, but we must, nevertheless, use the forces which are at our command.

If you would take an exalted place in the world, you must win your way not by wishing or dreaming, but by will, service, by worthiness and wisdom, by doing your duty day by day, as

that duty is set before you. Make a study of the great and successful men and you will find that they possessed most of the qualities mentioned. It is well to study these types of men and to emulate their example for these fine qualities can be cultivated by giving them thoughtful attention. You can develop in yourself the qualities which you admire in them. You can elect by means of your thought-power the precise place you are to occupy. There is nothing more potential than well directed thought. Seize every opportunity to improve yourself.

LEADERSHIP AND RELIGION

In the Bible we find a shining example of great and true leadership. We read of the birth and development of one of the greatest leaders in the history of all mankind, Moses. He proved step by step in his life that he was destined to become a great leader because he had courage, and courage is one of the marks of the true leader.

Moses was born in the period of greatest Egyptian oppression. As an infant he was set adrift upon the Nile because of the Edict of Paraoh to slay all Hebrew male children. The daughter of Pharaoh found him and raised him at the royal court. Despite his position as the adopted child of the princess, he had a deep compassion for his oppressed people. He was the friend of the people, the wise leader, and the aid in need. He championed the right of the weak and the exploited. Believing in himself, he was ready to battle fairly and to a finish for his principles and ideals of justice.

Do you know what a great leader is? The most obvious thing about him is that he believes utterly in himself. The objective evidence of that is his positiveness, his confidence, his optimism, and his force. Nothing hinders him, nothing sways him. People stand aside for him. You never saw a pessimistic leader. Some men who are pessimists may be forces in the world, but they are never leaders.

From the life of the great leader Moses we learn of the various elements necessary to acquire leadership. The first thing, of course, is to learn to believe in yourself. It is like learning to swim. With each additional stroke your belief in yourself increases. So, your belief in your own power is a matter of practice. This is the way you start. Try being positive instead of

being apologetic. You will be surprised to find how people agree with you. State your opinions with conviction, all the time cultivating the attitude of believing in yourself.

Secondly, you must have real courage for leadership. Not the courage to give somebody a piece of your mind — that is simply a display of anger. We find even in the life of the great leader Moses that despite his great services he did great penance for his loss of temper (Num. 20) and died in the wilderness. But you must have the courage to make sacrifices for principle and for the achievement of your idealistic goal, to keep pushing ahead no matter how foolish other people may think you, to take adversity with a grin and forge success out of failure; you must have the courage to work hard and forge ahead with unlagging enthusiasm. The real leader doesn't complain that his job is hard; he glories in it. The extent of his enthusiasm is the measure of his courage.

Thirdly, you must be determined to rely upon yourself — determined to be your own helper and not look to others for support. Self-reliance is a very important element of leadership; in fact, it is the secret of all individual vigor and growth, the master key that unlocks all difficulties in every calling or profession. "Help yourself, and Heaven will help you" should be the motto of every man who would make himself a useful leader in the world. Help from within always strengthens, but help from without invariably enfeebles. You must learn to break new ground, to step out of the crowd. Of course, it is rather a difficult thing to do because it is easier to conform than to transform; it is easier to float than to swim out of the current. It is the man, however, who has courage and daring and is ready to step out of the crowd who is marked for leadership. We find this thought in the Bible: "And it came to pass in those days, when Moses was grown up, that he went out unto his brethren, and looked on their burdens, and he saw an Egyptian smiting a Hebrew, one of his brethren." (Exodus 2.11). Moses stepped out of the crowd. He was interested in observing how people live; and when he found wrongdoing and injustice, he immediately determined to right these harmful wrongs. This step, this coming out of the crowd, was the making of Moses as a leader. Once out of the crowd he became the leader and hope of slaves on the first stage of their march toward freedom.

You cannot be a leader unless you are willing to take chances, to forge ahead without fear. The crowd coming along behind has a beaten track. The leader up ahead must break the trail. Even for yourself you must break the trail if you would be a leader to yourself. For leadership is something that you can apply to yourself—in order to reach to bigger and higher things. What the world needs and demands — what you yourself need and should demand — is leadership. There is a tremendous need for leadership of the kind that inspires people to do great things. There is even more of a demand, there always will be a demand, for that personal leadership that drives individuals on to greater and still greater things.

This question of leadership is an important one. Lack of it is the reason for national and community troubles. The lack of it is the reason for much individual unhappiness, the square peg in a round hole, the person who is at a standstill. Our great leaders are there because of their qualities. You, too, may have those leadership qualities. All the above-mentioned important elements are swallowed up in the one word "enthusiasm." You must be enthused about becoming a leader. All great leaders live their work and love it. Their enthusiasm knows no failure. It rides over all obstacles to success. For behind the leader's enthusiasm and its foundation is a tremendous faith, faith that what he is doing is right.

You can acquire these leadership qualities. You can think yourself into faith, into confidence, into enthusiasm, into self-reliance, into courage. What you think, you are. Try it. "Every day in every way" — old stuff, but very true. For leadership, the sort that leads the world and the sort that leads yourself, is a mental quality.

EXCLUSIVENESS AND RELIGION

Man was not created to live alone, and exclusiveness therefore is not good. It deprives you of associations and influences you ought to have, of services you ought to give, for true living. When you put a barrier between yourself and the world, you will not so much shut the world from you as you will shut yourself from the world. The exclusive often excludes itself.

To live for ourselves alone, to make our own individual welfare or happiness our sole or chief end, is the endeavor of

a mutilated limb to live and grow, of a severed fragment of the body to retain in isolation that functional health and activity, that perfection, order, and proportion, which is attainable only in living action and reaction with the whole organism. Self-absorption is equivalent to moral paralysis. Indifference to the interests, troubles, and sorrows of others and neglect of the needy and the weak are vices which surely avenge themselves on those who fall into them for the same reason that carelessness or insensibility to the disorder or weakness of any one organ of the body interrupts the health and happiness of the rest.

To attempt to go our own way, to live only for the satisfaction of our individual desires, to secure for ourselves in the general scramble as much happiness or enjoyment as we can get, irrespective of what befalls our less fortunate brethren, is, rightly viewed, to aim at the impossible. It is like the eye saying to the hand, I have no need of you, or the head to the feet, I have no need of you.

On the other hand, the ideal of successful living is that of a community in which every man's welfare is an object to every other, and the weakness or suffering or pain of one is the weakness, suffering, and pain of all. It is that of a community in which it is impossible for any one individual to gain or grow rich at another's expense, but, on the contrary, in which the loss, infirmity, or limitation of any one is a distinct diminution of the welfare and happiness of every other. There is not only no temptation to neglect or crush the weak; but every man is impelled by the law of his being to remove the disabilities of others, to increase and multiply the number of those who participate in the common good.

That which constitutes the blessedness of true successful living is of such sort that it cannot become mine without becoming yours; in fact, it becomes more truly mine just in proportion as it becomes yours. In the world of thought, of art, literature and science, we see at once that what one possesses does not diminish but increases the common property of all. An original thought is not lost to one mind when it passes to another or to a thousand other minds. A new idea or discovery in the realm of knowledge is not exhausted by him who first apprehends it. As knowledge spreads, the discoveries, ideas, and intellectual wealth of the world become the possession of

an ever widening circle of participants while the treasure which is enshrined in the literature of the past, by which so many minds have been enriched and ennobled, remains for us still fresh and unexhausted, the unbroken, undiminished inheritance of every mind that has the desire and the capacity to appropriate it.

It is the very nature of the wealth of the world of thought to be not only undiminished, but actually increased by sharing it with others. There can be no exclusiveness there. The fact is that by sharing and endeavoring to communicate ideas to others we gain a finer grasp of them, see them in new lights reflected from other minds, and acquire new confirmation and force of conviction from the consent of kindred intelligences. In the very act of getting others to share in our emotions for what is good and noble and true, those emotions glow with a richer fervor and come back upon us intensified from the very consciousness that other hearts are thrilling with the same feelings that stir our own.

Both psychology and true religion agree that the person who excludes himself from the world, who makes the satisfaction of his individual desires his end, frustrates his own aim and loses his own happiness in the search for it. The richest wealth of the human spirit, all its best and highest qualities, spring to life only through merging our individual life with the lives and happiness of others.

We are indeed so bound to each by the ties of home and kindred, by the bonds of love and affection, that it is possible by our exclusiveness and isolation to mar the lives of others, to disappoint the hopes and blight the happiness of those who have linked their lives with ours. To make self our end is the sure way to impoverish the self, to narrow and contract our nature and to dry up the deeper springs of happiness within it. It is when some worthy object or end draws us out of our exclusiveness, bears away thoughts, feeling, will, and energy with an absorption that leaves no room for the thought of self, that we gain — unsought and unbidden — the joy and strength with which that work is fraught, resulting in true religious living.

GOOD-WILL AND FRIENDSHIP

Not far from my home there is a large store. Every few months throughout several years I noticed a "For Rent" sign on

the window. All the business people who moved into that store seemed to fail. They just couldn't make a go of the place. Then, following in the wake of these failures, came an ambitious man, a member of my congregation, who decided to try his hand there. The admonishments of the neighbors fell on deaf ears. He believed in himself, and he rented the store. In six months he had completely justified his self-confidence and was doing well. He had expanded his business to such an extent that I became both curious and interested. I decided to investigate.

"Others have failed here, and you are doing remarkably well," I remarked. "How do you explain it?"

He looked at me a moment. "Good-will. Friends," he said. "My capital in business is 'Good-will and Friendship.' My friends represent my investment. I simply cultivate the disposition that will make them like me. I invest only in goods they want, not merely in a material sense but in a spiritual one also. That is all there is to it — with that formula anyone can succeed."

"Have you any special formula for making friends?" I asked.

"None — except a common-sense one," he answered. "I lead the customer to talk along the channels that interest him most. I never monopolize the conversation. I suppress the natural urge to talk about myself and lead him to talk about himself. I try to make him welcome in every way. I make a practice of asking him questions I feel certain he can answer — this always pleases and puts a man in a good frame of mind. I try to be the friend he wants me to be. By so doing I foster 'Goodwill' which obviously is a great advantage in business."

This successful storekeeper possessed good religious and psychological sense because religion and psychology teach that a warm hand and a sympathetic spirit, given out generously, will bring in very substantial returns. His ideas of friendship may appear mercenary — for they seem to lack the lofty idealism usually attached to the subject — but they come very near an expression of the relation of friends and the part they play in a workaday world. They are in agreement with the opinion of those who believe friends should be of reciprocal advantage to each other. But whether or not we consent to the underlying

motives it would be rather difficult to deny that they are the essence of common sense and are valuable.

True friendship is not based upon selfish bargaining. It does not allow offense and requires tact and discrimination when shadows of doubt appear. It leaves no room for undue demands nor supersensitivity and insists upon giving without thought of return and generously overlooking fault. A prize was offered some years ago for the best definition of a friend, and this was the one which won: "A friend is the person who comes in when every other person has gone out.'"

True friendship, once formed, remains firm and constant. The proverb "A friend in need is a friend indeed" expresses only a negative truth, namely, that fair-weather friends are not friends at all. Friendship must not be confounded with sympathy for, although the latter is ever the fruit of the former, friendship seldom grows on the branch of sympathy. Sympathy is the result of friendship and is its by-product, but it is never in itself a proof of friendship. A friend will always be a friend — even in need. Rather say that a friend is he who calls forth within me a need, a hunger which only he can satisfy. Only he; for loves may be many, but friendships are few.

Friendship is almost always the result of congruity of characters, accord in sympathies, and similarity in circumstances. Friendship is not passion but, rather, affection tempered by reason and matured by time. There is a certain self element in friendship, a craving in the nature of man, which is revealed in the satisfaction we feel in observing the good qualities of our own personality in the personality of another person. Our friends reflect our good qualities and allow the better part of our nature an opportunity to enlarge. Because of thus reflecting personal qualities or characteristics, friendship becomes satisfying and results in better advancement of social intercourse as well as mutual interests. It can be truly said that friendship can be described as the best cushioning agent we can employ in traversing the rough and rocky road of the life we must all pass over.

How are you to find true friendship? Where are you to look for your true friend? In your own heart. The genuineness of your own feelings towards your friend is the best estimate of his friendship towards you. As the water reflects the face of

the man who looks into it, so does the heart of man reflect the feeling by which his friend is animated towards him. If you desire a true and genuine friend, secure him by your own constancy and faithfulness. For if you would have a true friend, first be one. And if you do not make friends as you advance through life, you will soon find yourself alone. There is no man on earth who can do without a friend. Bacon quotes in his "Essay on Friendship" that "whosoever is delighted in solitude, is either a wild beast or a God." The ordinary human being needs someone to share with him and thus ease his burden. A man who cannot make friends is miserable himself and is a source of misery to his surroundings. The recluse, the unsocial, and the unsociable are superfluous if not impossible in society.

Have you seen the wonderful opalescence of dawn? Have you watched the variegated splendor of the rising sun showering innumerable jewels upon the widespreading fields and meadows? Even more magnificent, more resplendent, is the bliss and glory of true friendship. They find grace and understanding in the eyes of God and man.

Many cynics today speak of friendship as an old-fashioned sentiment. No doubt they can find much to justify their cynicism. But the teaching of religion and psychology still remains true: friendship is not only a noble and beautiful thing for a man, but its realization is also the ideal state for the community. The benefit of friendship is the only thing upon which all humanity is agreed. Both religion and psychology agree that in the appreciation of friends lies the road to blessings and to satisfying happiness and peace.

Have you ever had your day suddenly turn sunshiny because of a friendly word? Have you ever wondered if this could be the same world because someone had been unexpectedly friendly to you? You can make today the same for somebody. It is only a question of a little imagination and a little time and trouble. Friendship does not go unrewarded; it is requited by friendship. Nobility of character and generosity are bound to strike a responding chord in the heart of our friend. Constancy engenders acknowledgment. Faithfulness is bound to result in recognition.

The wise King Solomon advised man to cultivate diligently the rare qualities which comprise such amity: "Let friendship and truth never forsake; bind them about thy neck, write them

upon the table of thy heart" (Prov. 3:3). We all have hearts; but we sometimes keep them so close, so hard and dry, that little or none of the love within escapes to gladden those around us. And so life passes without any of the sweet comfort that comes when affection is both felt and expressed.

The great Hebrew poet Bialik beautifully expresses this thought when he says, "Friendship is like music, two strings tuned alike, will both stir, though only one you strike." The phenomenon is as positive as a law in mathematics, and what greater blessing and joy is there than that which comes from the blending and harmonious vibrations of the loving atmosphere of kindly friends?

One of the happiest families in my congregation always brings pleasure and inspiration to me when I visit them. In that home there are no fine rugs on the floor, no expensive paintings on the walls, no costly furniture in the rooms. But there are loving people, devoted beings, unselfish minds, contented spirits. A visit to that family, somehow, affords true rest, power, and security — it soothes. When you but enter their home you feel as though you were in the most desirable spot on earth. For there you find friendship, goodwill, and religion — the delightful atmosphere of reverence, something akin to the rapture of the weary traveller when he comes to an oasis in the desert. It is a haven of refuge to the soul.

True friendship is proven only by time; it grows as all great and beautiful things with the growth of the years. It grows in intensity, not merely in breadth, while meaner relationships may grow in breadth but lose in depth. An expert photographer has noted that every face, even the most homely, has noble lineaments and that these may be brought out by properly posing the person in relation to camera and light. The instruments can make the brightest faces dull and the fairest repulsive, as the artist is disposed. Thus our estimates of persons we meet depend largely upon the way in which we look at them. It is a happy art that makes friends by discovering the traits of soul-beauty in diverse characters.

Religion and psychology teach us that one of the most necessary things to man's life is companionship and that friendship should be preferred to all human possessions. For friendships are, in fact, the most prized possessions of our lives; they

are even greater than the land and wealth that figure most prominently in last wills and testaments. And they often take longer to create than large estates. Fortunes may be gotten in a day but not friendships — they take time. When one thinks of it, it seems a pity that this fine produce of years of toiling, struggling, failing, succeeding, suffering, and being happy together — this perfect confidence that comes only when the years have tested and approved it — should be lost when one person dies. But in the will of the late Associate Justice Lamar, of the United States Supreme Court, appears an unusual legacy. The testator leaves to his family his "friendships, many and numerous, in the hope that they will be cherished and continued." It seems that friendship, too, can have a soul and live on.

14 Experience and Religion

Almost in every field of endeavor we receive a great deal of our learning from experience. Ministers of religion in their exhortations appeal through the channel of experience. The scientist attempting by accurate analysis to determine the place of religion as a factor in human evolution searches for his facts in the field of experience.

The psychiatrist and the psychoanalyst turn to "experience" for the light it may throw upon the powers and facilities, the strength and the limitations of the human mind. The philosopher is also actively engaged in investigating the contents of experience in the effort to make certain how far he can trust his conclusions.

For the harmonization of religion and psychiatry, of science and philosophy, the recognition must go to experience.

Let us at the very outset find out what we mean by "experience." I believe, generally speaking, it may be said to mean the complete impression made upon us by the world we live in. This impression comprises two main factors. One factor is the outside objective fact, and the other is the inner mind which perceives the fact. The perplexing thing is to compute precisely the extent to which the outer fact takes shape and color from the quality of the perceiving mind.

We have the crudest ideas and opinions of the relations between ourselves and the outside world. We discover, by experience, that we are the makers of our own world. We feel satisfied that we have some knowledge of our mind and its workings, but what is outside must be taken largely on faith.

Man next discovers the important truth that his own mind is not alone, but simply one of the many with which he is continually in contact. There is unity between these related minds because our minds receive the same impressions and register the same verdicts because they are part of an organism. In

other words, our minds are united in one organic whole. Our separate minds can be compared to the leaves of a tree – they are fed from one source.

In religion, I believe, the first experience we encounter is what we might call a physical contact. We see the places of prayer and service in which worship is carried on and its message delivered. We read the Bible. We know something of the differences in religion, in the doctrines and creeds and perhaps something of the causes of them. This experience is one common to the believer and the unbeliever alike, for it is a plain appeal to the senses.

Next, we receive an experience of another kind, when we come in a little closer and listen seriously to religion's message; then we get into a region beyond and above the physical contact and experience. When we ask the question, "Wherein lies the authority of dogmas, creeds, traditions and all theology?" the answer turns us back finally on a question of origins, inevitably resolving themselves into one question – that of experience.

Our whole estimate of the value of evidence depends on the relation of the quality and training of the perceiving mind to experience. Let us take, for example, the witnessing of an eclipse by an uncivilized human being and an astronomer. It is, of course, the same event to both; but what a different impression on these two minds. The barbarian will bow down in great terror, believing it is the wrath of some vengeful power; the astronomer will take pictures, make observations, using all information gathered as a foundation for future scientific progress. Now these two men, if they were to report the phenomenon, would be reporting a genuine experience of the same fact. But what a difference in the mental content of the experience, and also in its worth as evidence for us. If we were to compare the reports of both, we must conclude that the report of the uncivilized human being would be of no worth, except to find out what passes under such circumstances in a rude unlearned mind. As an account of celestial phenomena, it is absolutely of no value whatsoever.

Here we are confronted with another question. Why is the one testimony of so much more value than the other? For the answer we must turn back to the history of experience. We

discover a race-experience and a race-consciousness, growing with time and becoming ever richer in its contents and ever surer in its judgments. So it seems that the whole human race is like a single individual ever learning and ever growing.

In the common consciousness of both religion and psychiatry, the weaknesses, confusions, anxieties, and errors of individual observances are one by one recognized. Religion and psychiatry are together a sort of a crucible which studies, investigates, and tries everything and which by an infallible process rejects the dross and retains the fine gold.

We find through experience that there is a very close relationship between religion and psychiatry, and they have particular common interests because they have to do with the mind, heart, and home. Since both serve to help humanity to live lives filled with peace, happiness, security, and satisfaction, they must join forces, cooperate with and contribute to each other in the undertaking of making this world of the Creator a better place to live in.

PLEASURE AND RELIGION

A most singular question confronts us when we speak of "pleasure and religion." Why is it that some religions have renounced pleasure? The word lies under a religious ban. In devotions, sermons, and hymns the soul is warned against pleasure as one of its chief dangers. What does it mean?

For when putting aside all prepossessions, we come to examine the matter for ourselves; and we find Nature offering this banned product as her masterpiece, as her chief good. To that glow, that overflow of sensation which we know as a sense of pleasure, the whole machinery of life, at its best and highest, has contributed.

Evolution, properly understood, shows us the way along which, on this question, science, psychology, and true religion reach their reconciliation. To begin with, it shows us that pleasure is unqestionably good for man. Its varying forms, of lower and higher, represent the marvelous story of man's growth.

Nature here is a great musician who begins his composition with a simple air which, as it proceeds, is incessantly repeated but ever with a fresh note, a new element brought in, until what at first was the barest musical thread has been woven

into the most elaborate and complicated harmony.

The psychologists believe that pleasure is an integral part and a final end in the scheme of things, and that is a conclusion which is impossible to escape. The lack of it is in itself a sign of ill-health, of an unnatural condition. Every element is charged with pleasure, every action yields it. To eat, to drink, to work, to rest, to sleep, to awake, to listen, to hear, to converse, to see — all is, to a wholesome nature, to enjoy. The opposite of it — that is, pain, discomfort — is a signal of danger, of a breach in the constitutional order. The most unlikely things, properly treated, yield their pleasure. Nature is continually hoarding her delights for us and making them, like old wine, the more valuable for the keeping. Renan is assuredly right in his observation that "everything considered, there are few situations in the vast field of existence wherein the balance of debt and credit does not leave a little surplus of happiness." Were it otherwise men would not cling to life as they do.

How is it, then, that with all this before us, we have that note from some religions, that scorn for the man of pleasure?

I cannot agree with such a theory of religion that teaches self-denial, renouncing all that is agreeable to the senses and, in a way, embracing all that is repulsive. We even find that the refrain of the religious hymns is "This vain world's pleasure." I cannot accept a religion that preaches that fulfillment and perfection can only be found in some paradise to come and not on this earth. A religion that refuses to concern itself with living and the problems of living, but worries only about the salvation of the soul, a religion filled with melancholy, suffused with grief and a vale of tears, depressing its adherents with the foreboding doctrine of Original Sin, a religion that is dead cold, its House of Worship converted into refrigerators and the Service into a freezing process. They are confusing slothfulness with spirituality, and sluggishness for solemnity.

I must turn to true religion that believes in pleasure, joy, and happiness, for a life that is joyless is a discredit to God and ourselves. To be happy is not only our privilege, but our religious duty. The essential element in true religious devotion is joy, pleasure, and happiness. We must find zest, zeal, enthusiasm, gladness, and joy in religion. True religion must be basically joyous, it must be imbued with a deep sense of the happiness

and value of life, for life is of supreme importance, its creation man's first duty and its preservation man's supreme task. God is the God of life who takes pleasure in life. He is the source of life and appointed man to carry the stream of life, happily onward and upward.

True religion must deal with the facts of life, of earthly life, and of the dreams that rejoice and thrill the hearts of men who try earnestly to live that life well. It believes that man has a right to be happy, but it does not believe that the right to be happy carries with it the right to make others unhappy. It can never lend sanction to the doctrine that one can enjoy his or her life when the pleasure is bought at the price of another's misery. It teaches that life can be joyous if it can be enjoyed by all human beings and that life has value when it can be made to have value for everyone.

True religion teaches that there is nothing which will so surely produce happiness, joy, and pleasure in your own life, and in the lives of those about you, as a uniform habit of kindness and appreciation, by the joy of doing a good deed, by the joy of bringing happiness to others. Man adds to the joy of living by the joy which he takes in living well and adds to the beauty of life by the nobility of his own life.

True religion in its richness and color is truly a religion of joy; however, it is more than that — for through its observance we also discover the joy of religion.

FULFILLMENT AND RELIGION

Daily we hear people complaining that life is full of disappointments, afflictions, and sorrows; they say it is a short and troubled career at best and it is not worth living. We find the same in the Bible — the prophet Jonah, suffering from a great disappointment, praying to God to take his life. "Therefore now, O Lord, take, I beseech Thee, my life from me, for it is better for me to die than to live" (Jonah 4:3).

It seems that the prophet Jonah was out of sorts when he made that request. He did not like the contract he made with God. After God punished him, he repented and went to Nineveh. He should have rejoiced on learning that the people had repented, but he did not, as he feared his reputation as a prophet would suffer because of their turning to God. Therefore, when

the city was not destroyed, he prayed to God to take his life.

Religion will agree with the psychiatric view that life as we have it, with its joys and sorrow, its strength and weaknesses, its gains and losses, its laughter and tears, is still worth living. For to say life is not worth living is a reflection on the wisdom of the Creator who bestowed it. Though religion and psychiatry may be at variance upon some points, they will nevertheless agree that every existence is an aim in itself.

Religion must not refuse to avail itself of psychiatric and psychoanalytic theories in order to make religious teachings more understandable and compatible with human life; thus, will religion truly become a guide in life. The religious view of human nature seems to be compatible with the psychological theory of the conflict in man between the super-ego (the conscience) and the id (desire). According to the religious view, there exists a conflict in man between the good and evil inclinations and the candid recognition of the evil inclination's claims if used legitimately.

There is a splendid analogy regarding this subject given by Leslie Weathrehead in his book "Religion, Psychology, and Healing." He describes man as dwelling in a room, on the ceiling of which the super-ego in the attic knocks, demanding him to come up, and on the floor of which the id (desire) in the cellar knocks, demanding him to come down and respond to its needs. Between the two, he is distracted and torn apart.

Man should not completely surrender to either because neither one of them will allow the other to have it all its own way. The only way harmony can be restored is when there is a coordination of that which he "wants" to do and that which he is "obligated" to do, into an "ego-ideal." Man must recognize both elements, the super-ego and the id, and come to terms with them, if he desires mental health and fulfillment.

Religion controls life but does not deny it. It teaches that life is worth living in a world so beautiful as ours. We should take into consideration our capacity to enjoy life. Even the lower orders of birds, insects, and animals seem to enjoy life; so why should man with a mind of unlimited capacity, a soul, and a social nature say life is not worth living? Life is an earnest business with which we are entrusted, which we are to carry on and carry out with honor and dignity. Every part of our

nature can find fulfillment within its range. The recognition of the tension which exists in the human soul, instead of being detrimental to the religious life, is in fact a necessary ingredient in it. We are here in this world to find fulfillment, to make the world a better place for human kind.

This ideal gives life the highest unity and consistency, power and joy, peace and fruitfulness. The smallest task has its dignity, the noblest calling becomes the more ennobled. Then trying and disagreeable things are seen in a new light, for they all belong to a great purpose and its ultimate fulfillment.

GIVING AND RELIGION

Acquire the giving habit if you desire to live successfully. Religion and psychology teach us to give out of the fullness of our hearts, not with expectation of return or gratitude, but because it is right to give.

Wealth and poverty are relative terms. We are rich when we have enough for our wants. We think we are poor when we cannot get all that we should like to have. We must ignore this artificial standard. We must come down to the biblical idea that life is more than meat and raiment – that it consists not in material good, but in the opportunity and ability to do good. Our age is one of opportunity. Objects of our benevolence stand all about us with outstretched hands. We have the ability to do good so long as we have time to spare after earning our daily bread and money to spare after paying for it.

Some say, "I am always asked to give – when will my time come to stop giving?"" That time will come when God stops giving to you. Shall we give grudgingly? Shall we feel annoyed at the frequent calls for beneficence? We ought to rejoice in the open doors of usefulness before us, in the large fields we sow. We should be inspired to give freely, lovingly, liberally by a sense of gratitude for being among those who can give and not among those who must ask for help. We whom God has blessed with abundance must realize that we are but custodians of worldly goods to be used for the welfare of humanity.

There are some people who assert they are good at heart, it is their hand, their giving that tells the condition of their hearts; it is by their actions that they indicate their heart's convictions.

There is a story of a man who suffered from a heart ailment. When he was stricken with a severe heart attack a doctor was summoned. The doctor arrived; and when he took hold of the patient's hand to feel his pulse, the patient said, "Doctor, there is nothing wrong with my hand; it is my heart that pains me; I just had a heart attack; I have heart trouble, and you are bothering about my hand."

"Yes," replied the doctor, "I know. Your hand will tell me the true condition of your heart. If your heart is good, your hand will show it."

The attitude of different individuals towards money and indeed towards all God's rich gifts is well illustrated by the two seas of Israel. One of these is the Dead Sea in which no form of life can live. The river Jordan flows into it, but there is no outlet. This sea holds fast to all it gets, and all tributary streams find their graves there because it receives and never gives. But the other is the Sea of Galilee which has both an inlet and an outlet. Galilee's blue sea lives not alone, although it absorbs many streams, but sends its waters to other shores and is filled anew; it lives because it gives.

The proper and best methods of giving are those for the benefit of our fellow men; and they should be accompanied, as far as possible, by personal interest and spmpathy. The objects are numberless, but the motive should be the good of others and not the glorification of self. The moment we expect or demand gratitude, that moment we cease to deserve it. To give and then to claim because we have given is to miss the whole beauty of giving. There is no greater joy in life than to render happiness to others by means of intelligent giving — for giving is living. Give freely, liberally, and intelligently for you cannot take it with you. There is no pocket in a shroud!

Givers can be classified in three categories:

1. The giver who can be compared with flint. It has to be hit with steel, then comes only a spark, and only for a second.

2. The one who can be compared to a sponge. You've got to squeeze it. If you squeeze properly, you get something, but you never get everything from a sponge.

3. The giver who is comparable to a honeycomb. Touch it anywhere and you get honey. It gives with a generous hand and an open heart.

There is something blessed about giving. My mother used to say, "For every cent you give to the needy, God gives you dollars." Yes, there is no greater joy in life than to render happiness to others by means of intelligent giving.

The crowning gift of a full life is the power it confers upon you to help others. The true test of the value of your success is the use you make of it. If it leads you to be selfish, indifferent, or egotistical, it is neither worthy nor desirable. There are many inspiring examples of successful men who have used their success not for selfish satisfaction but for the betterment of their fellowmen. These are the men who deserve success.

15 Peace and Religion

What we need in human life at this moment to bring true peace to the world is less fear and more faith, less selfishness and more selflessness, less passion and more compassion, less hatred that separates men and more love that unifies them.

The ideal of world peace and brotherhood is one that cannot fail to commend itself to all. For the psychiatrist, the factors that influence human relationships and lead to agreement among men or set them at variance with each other form an important field of study.

The psychiatrist is impressed, however, by the fact that, sincerely as men profess the ideal, its working out in practice falls short of Utopia. To the psychiatrist it is a constant source of wonder and bewilderment that, while in theory men claim to believe in the bibical command to love one another, in actual practice they are at each other's throats in open or disguised ways.

This has led him to question whether there is not some innate force in man that opposes his resolve to spread good will and that can only be satisfied at the cost of conflict between man and his neighbor. If such a force could be shown to exist, it would not only give us a better understanding of the problem that confronts us, but it would also increase our respect and admiration for those communities that accomplish it.

The study of the unconscious forces in man has made known to us that a powerful instinct of death and destruction is innate in human nature. The final motive of enmity or destructiveness lies in the impulse to destroy. We do not destroy in order to live, we live in order to destroy. The whole picture which life presents to us is the result of the working of the life instinct and the death instinct together and against each other.

The question that greatly concerns us all is "Is war inevitable?" The commonly accepted belief is that war is not inevi-

table. This belief continues to be held with the utmost naiveness in spite of all the evidence of history to the contrary. Man has been at his fellow man's throat and destroying his goods and property all through the ages. A true appraisal of the situation forces us to admit that he will continue to do so unless some methods can be found to divert the aggressive and destructive urges for which war provides a direct outlet.

Unless we are to go on destroying ourselves, some way must be found to express this instinct indirectly. Religion and psychology teach that instead of destroying each other we must destroy social evils. We must deal death and destruction to ignorance, poverty, and malnutrition.

This thought was well expressed by Freud when he wrote: "If willingness to engage in war is an effect of the destructive instinct, the most obvious plan will be to bring Love, its Antagonist, into play against it. Anything that encourages the growth of emotional ties between men must operate against war. There is no need for us to be ashamed to speak of love in this connection, for religion itself uses the same words: 'Thou shalt love thy neighbor as thyself.' This, however, is more easily said than done. Whatever leads man to share important interests produces this community of feeling. And the structure of human society is to a large extent based on it."

If love is the fulfilling of the biblical command of brotherhood, fellowship, good will, and peace, why do nations believe that force must be met with greater force?

The answer is that this belief is upheld because if man can persuade himself that he is justified in being outwardly aggressive, he is thus provided with the greatest assurance against the aggressiveness that he fears within his own soul. The aggressive forces of man's unconscious nature are given free course not only for their own sake, but for the sake of proving to himself that he can indulge in them. Their exercise amounts to an act of challenge against man's moral self and against those other forces of his mind that portray law and order and respect for the rights of his fellowman.

I believe that in order to have universal peace and to preserve democracy anywhere on this shrinking globe, we must learn to use the principles of fellowship, brotherhood, and good will everywhere. Some people have recently said this is political

language. Cynics say it is the talk of dreamy idealists who are trying to think up some new notion. But who was it that said this? "A day will come when you, France, you, Russia, you, Italy, you, England, you, nations of the continent, shall blend in a higher unity and form a European fraternity. A day will come when we shall see those two immense groups, the United States of America and the United States of Europe, extending hand to hand over the ocean, exchanging their products, their commerce, their industry, their art. For God wills that this sublime end shall be accomplished."

This is not a new idea of the present day. So wrote Victor Hugo a hundred years ago. And these words might as readily come from the prophets of old because the principle of peace and democratic fellowship is rooted deeply in religion and depends upon it for survival.

We try to prevent war by spending large sums of money on various kinds of propaganda and billions of dollars on armaments which have the acknowledged intention of preventing war by making potential enemies afraid to attack. My great question is why no money is being spent for a thorough study of psychological causes of war. I am inclined to believe that the reason for this outstanding fact is not merely that people feel there is no time for such studies – since the situation is so pressing – but, much more, that they are inspired by intense, and largely irrational, beliefs in other forms of help and salvation than that of knowledge.

The message that religion and psychology brings to us is that peace lies within, it must begin in the hearts and minds of men, it must be born of man's tolerance and concern for his fellowman. Peace is something that lies within our own souls and results from our coming to terms with our own impulses.

BROTHERHOOD AND RELIGION

Bitter feeling toward any human being means defeat in every part of life. We cannot be right with God and religion while we are wrong with a fellow man. It has been suggested that as all receiving sets can be attuned to the radio broadcasting station, so all men spiritually attuned to God and religion find themselves in tune with each other; they speak and understand the same spiritual language and follow the Biblical precept,

"Love thy neighbor as thyself." Conversely, one who finds his own spirit out of tune with the spirit of his fellowmen may seriously question whether he himself has not fallen out of tune with God and religion.

Do you know the incident of the little refugee girl? She was trudging along, carrying as best she could a boy younger, but seemingly almost as big as herself, when someone remarked how heavy he must be to carry. Instantly came the reply, "He is not heavy. He's my brother!"

In this simple incident there is a truth so fundamental and so fraught with power that its wider recognition and projection into all human relations would reconstruct the world. In the darkest days of the Middle Ages, the Biblical and Talmudic ideas of human brotherhood formed part of Hebrew belief. Again and again they appear in the writings of the Hebrew commentators of the Bible. For all of them the doctrine of man's common descent carried the obligation of brotherly love, of the maintenance of peace among nations, and of avoidance of strife and of violence. We find in the Bible the most humane legislation regarding the treatment of the handicapped, the indigent, and the stranger. Its high-minded provisions reach the climax in the great "Thou shalt not hate thy brother in thy heart"—"Thou shalt love thy neighbor as thyself" (Lev. 19:17, 18). These precepts are further intimately connected with the Hebrew God idea, the conception of the universe and of man's function and destiny on earth; and they impose upon him the responsibility of following these precepts although he may not understand the seemingly inscrutable divine order in its totality.

Turgenev in one of his parables tells of meeting a beggar who held out his greasy hands for alms. He searched all his pockets but had no money to give the man. He said "I am sorry, Brother, that I have nothing for you." The beggar's face lightened, and he said, "That is enough. Thank you." To be called "brother" was better than alms. When we show kindness and the spirit of brotherhood, when we gladden and cheer the heart and bring a little warmth of love to a fellowman, that is a great gift indeed; for gifts from the hand are silver, but the heart gives that which neither silver nor gold can buy.

I cannot for a moment conceive of a religious man saying "I love God and religion, but I am not interested in brotherhood."

How can a religious man isolate himself from this world, from his fellow-man, and still be religious? For if he says "I am not my brother's keeper" and has no interest in his brother who is the child of God then God must say, "I am not your father if your brother is not your brother." For, as the prophet Malachi says, "Have we not all one Father? Hath not one God created us?" (Malachi, 2.10). Therefore, there cannot be a true religion without brotherhood; and, accordingly, discrimination because of race, color, or creed is unreligious.

We all hope for and seek a new world of brotherhood, fellowship, and peace, but it must be rooted in true religion. And true religion affirms that men who would live as brothers, friends, and members of the same family must recognize that they have a common origin in one God, the Creator of the Universe. The truly religious individual loyally respects and adheres to his own faith, but he also respects and shows true fellowship and brotherhood to the sincere members of other faiths. He will not spend his time arguing over the various details of his own form of belief or make his religion an instrument of hatred or persecution. Instead he sees the beauty of the total sum of religion, composed of many integral parts and each one called by a different name.

True religion has for its purpose the uniting of the hearts of men in a bond of brotherhood, friendship, and love, regardless of the form of belief or unbelief; and the truly religious person knows no boundary lines between faiths because they are related. A traveler told of an experience he had. "One morning I was crossing a field in a mist. In the distance I beheld what appeared to be an animal. As I grew nearer, I saw that it was a man; when I came still closer I saw that it was my brother!" Thus it always is. Through the mist of misconception other people appear to be beasts; but when we approach them and the mist lifts slightly, we find they are really men. On a closer inspection, when the mist has entirely dissipated, we realize that they are in reality our brothers, serving the same Creator and living in the same world.

ANTI-SEMITISM AND RELIGION

Anti-Semitism endeavors to direct humanity back to medieval conditions. It is the weapon of all dark elements in every

nation — a memento of dark medieval times, for any form of mass hatred is a return to primitivism.

Of course, the Jewish people have suffered greatly from anti-Semitism. Jew-baiting has been the favorite sport of kings and commoners. In this century, with all its boasted civilization, six million Jews have been burned alive in the gas chambers of Europe. And our beloved country — America — is by no means free from the taint of murderous anti-Semitism; suspicion and hatred of the Jewish people are being artfully fostered by many in the name of Christian patriotism. Men want to destroy the Jews. For the Jews have done hateful things and have thereby incurred the enmity of an implacable and unrelenting foe.

Let me tell you in fact what the Jews have done. They have given the world the Book that has brought everyone life, light, and hope — a work that has never been equaled in sublimity of thought, beauty, and force of expression. It is the Book that has counseled men wisely when they needed advice, that has led men surely when they needed a guide, that has warned men faithfully when they needed restraint, and has comforted men when they needed courage. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword. It is a mine of wealth, a paradise of glory, and a river of life.

Would you know the foundation of civil government? Then read the works of Moses, the righteous law-giver of Israel. Would you know the power of song to inspire valor and comfort the sorrowing? Then read the Psalms of David, sweet singer of Israel. Would you learn the glory of God, and the great prophetic messages to humankind? Then read the noble sermons of Isaiah, the inspired prophet in Israel.

This is one of the hateful things the Jews have done — they have given the world the Bible — and therefore they should be destroyed.

Is this why the Jews are hated? Is this why men want to destroy them? Yes! The evil forces hate the Bible; and the vicious, the depraved, and the fanatic have joined in hating the Bible and the Jew. Time after time have men pursued Jewry to the verge of destruction, time after time have bloody hands reached out to clutch the last remnant, and time after time have the anti-Semites plunged headlong against the adamantine wall of the promises of God.

All other ancient peoples have gone down under the law of degeneracy. That ordinary inflexible law never touches the Jew. He has seen the conquerors of his people descend steadily in the scale of national influence and of personal character until they have become objects of pity or contempt; yet the Jew abides in faith, in undiminished vigor of mind and body.

The Jewish people believe in the Bible. They love the Book that has taught them monotheism, that is to them a "way of life." It is this Book which their persecutors and tormentors hate.

The Bible foretold that the Jew would be scattered among all nations, and scattered the Jew has been. The Bible foretold that the Jew would not perish from the earth. And perished he has not, though he has been thrown into the gas chambers and subjected to conditions that have brought speedy extermination to other peoples. The Bible foretold that the Jew would one day return to the homeland after his suffering, and returned he has. He has built by his blood and sweat a Jewish Commonwealth in Israel.

However, it is not only the Jews who suffer from anti-Semitism. It is, in fact, a danger to the whole of humanity because it tends to maintain and increase the hatred that exists between different people.

The psychologist, I believe, can trace anti-Semitism to the neurosis of "group inferiority feeling;" that is, the tendency on the part of every group to promote or elevate itself by casting slanderous reports upon others, to feed its own ego by promulgating the unworthiness of all those who are different. The hatred becomes intense and violent when the group held inferior is believed to be successful, influential, or otherwise powerful. Psychology has also discovered that those who have feelings of repression and frustration find satisfaction in "destruction," thus, we can find many people who derive compensation and joy from joining a movement that has for its aims anti-Semitism, pillage, rioting, and even murder of innocent people who have been living peacefully with them. Anti-Semitism defeats the primary purpose of civilization, which is the rational control of our primitive passions and prejudices.

One of the great factors underlying anti-Semitism is the difference of religions. Dogmas, creeds, ceremonies, and teachings of the various religions are influences that may cause hatred

of those who do not adhere or comply. Sometimes the ignorance of one's religious belief may expose him to hostility and the charge that certain teachings tend to undermine the belief in God, sin, salvation, or immortality. As an adherent of such teachings, therefore, he must be hated, condemned, or persecuted.

The truth, however, is that anti-Semitism is in direct opposition to the religious philosophy of life as embodied in both Judaism and Christianity. The two-fold principle of both the fatherhood of God and the brotherhood of man leads to the realization that if God is our Father, then all human beings are brothers and sisters, bound together by tender ties of love and loyalty. This teaching is prominent in the Old Testament where the Prophet Malachi says, "Have we not all one Father? Hath not one God created us? Who do we deal treacherously every man against his brother?" And in the New Testament we find the same teaching – "God that made the world . . . hath made of one blood all (the) nations of men." Again the same thought is expressed in the Talmud: "God," say the rabbis, "created one Adam so that in the future times no man should be warranted in saying to his neighbor: 'I come from better stock than you do'."

Accordingly, anti-Semitism or human hatreds directly undermine the basic teachings common to both Judaism and Christianity and only tend to lead humanity back to paganism, to disrupt culture and civilization, and in the end incite to persecution, crime, and cruelty.

What is the cure for anti-Semitism? I believe that the underlying aim should be to find out what are the real roots from which anti-Semitism, or group hostility, arises – and not to stop with fact-gathering, but to put the facts to work. We should make use of the methods that the social sciences have developed during the past few years in what has been rightly named "action-research." Those methods combine a variety of skills and sciences – including psychology, political science, sociology, cultural anthropology, economics, and education – and the facts and knowledge derived from these sciences and skills should be used not merely to measure a given situation but to change it when dangerous.

True religion can be of great help in getting right to the core of the anti-Semitism problem because it is in part an educational problem that involves the public: there has traditionally

been more interest in cures than prevention. Even in medicine, the emphasis until twenty years ago was on therapy instead of on prevention. Today, fortunately, that emphasis is being changed.

Today we must interest ourselves in a preventive job – we must find the facts by the above-mentioned methods, then try to cure the abuses that are discovered before they get out of hand, rather than trying to handle the abuse after an outbreak has occurred.

Any constructive plan must see both the long range goal and the day-by-day action. It should see not only the local situation – the peculiar personalities and constellations involved – but also the social forces and the broader issues behind them. To be constructive, action should be as free of hysterical fear as of false illusions of safety. In other words, constructive action has to be based on facts.

We all know that anti-Semitism is not based on "reason." It is the expression of social forces which will never be at a loss to invent some "reasons," however illogical. That the forces of anti-Semitism are not rational does not give us the right to ignore them, nor does their irrational character place them outside the approach of science. As in leadership, or other forms of group life, the relation between a majority and a minority can be studied in an objective and scientific manner.

To be of value for action, these studies of group interrelations have to reach beyond the surface. To be the basis for action, fact-finding has to include all aspects of community life, economic factors as well as political factors. It has to include the majority and minority, non-Jews and Jews.

There should be a plan for seminars on intercultural relations for teachers in schools and universities. The seminars must be far more than an occasion of exchanging expressions of good will: They must gather facts, and on the basis of those facts determine steps to be taken to overcome latent frictions and tensions taking hold among students. The teachers could then actually became "action-researchers." For the fact is that there are indeed subtle prejudices among students, prejudices which, if not nipped in the bud, might well develop into overt tension as time went on. And having the facts, it will then become clear how to use them.

For example, when we have before us the various facts of prejudice in the schools and universities, we will know how to resolve this developing suspicion of Jewish boys and girls because they are Jews, how to explain — and make acceptable — certain Jewish customs and traditions which, once understood, become points of respect rather than disdain. I believe, through the processes of group discussion, group participation, and a group attack on the problem, doubts may be resolved and prejudices erased.

"Goodwill meetings" and lectures and books on the subject — in fact, every method of enlightenment — are efficient means towards the solving of the problem. No section of personal or social life, however, can be entirely improved or made over merely by setting up nice ideals; one has to find the correct ways and means to achieve them. Not only the ideal is needed, but also realistic action.

Anti-Semitism is a problem of universal magnitude, and what universalizes this problem not only in theory but also in actuality is the fact that we never know what group is destined to suffer the same fate in the future. We should always remember that "God created differences that we might learn to love each other." It is this new note of the universal love of God and man that must begin to dominate the life of humanity. The spread of universal education, with the emerging of toleration and understanding, the correction of existing injustices, and the creation of a more stable world order, both economic and political, must be realized if the human family is to survive.

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